ZIONS HERALD

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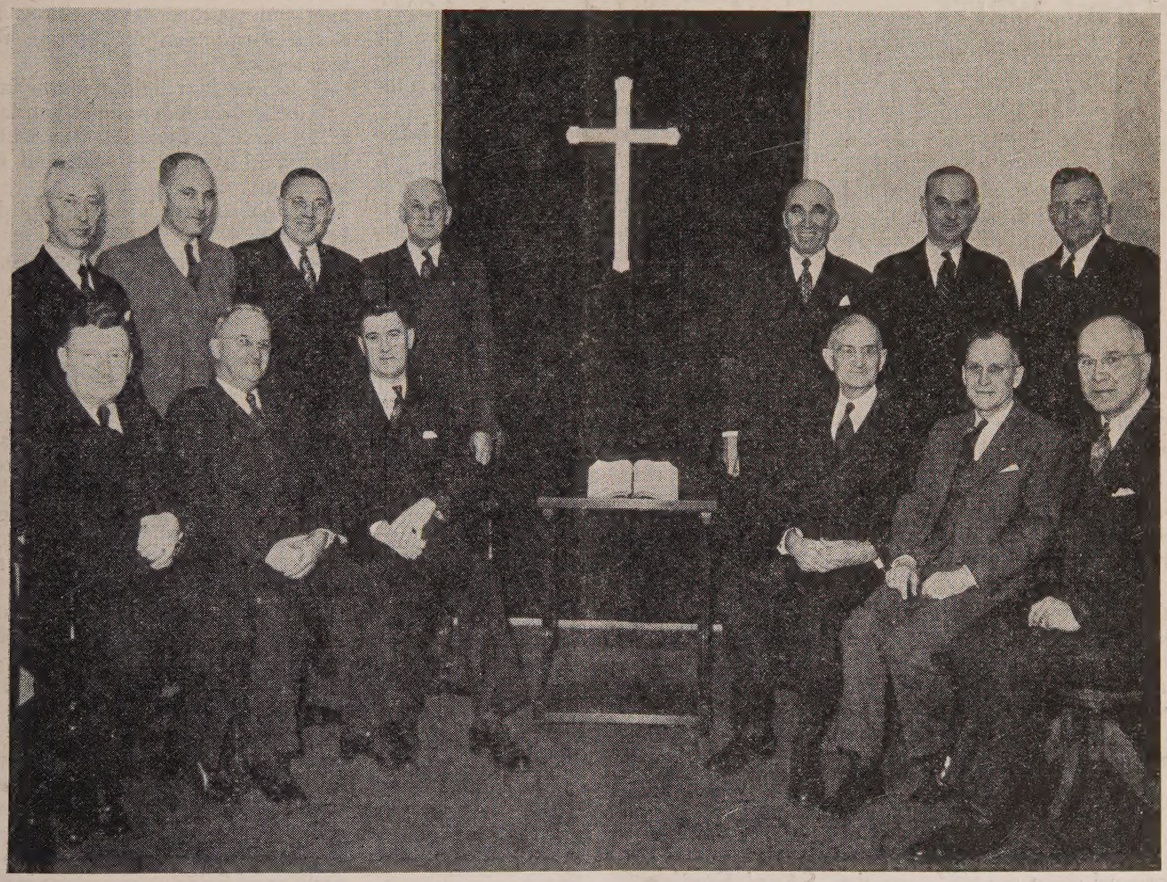

Boston Area Cabinet Faces the New Year

(See page 67 for identification)

JANUARY 16, 1946

FOR THIS WEEK'S THINKING

ROLAND T. HEACOCK of New Milford, Conn., tells an interesting story of an experience which only a Negro chaplain could tell.

J. D. TOWNSEND of Providence, R. I., writes another stimulating article telling the story of FRENCH BOURGEOISIE AT THE BAR OF JUSTICE.

CHAPLAIN JOHN D. LEE discusses what the church can expect from the returning chaplain.

MILDRED KEYZER presents a resumé of news of the Methodist Youth Fellowship in the Northeastern Jurisdiction.

CHARLES DRAKE SKINNER tells us about the progress of the Crusade in the famous Rock River Conference of The Methodist Church.

BISHOP HERBERT WELCH says IT IS A TIME TO SHARE.

PLUS THE LIVELY WASHINGTON DIARY, NEWS of PEOPLE AND PLACES, REGULAR FEATURES, AND STIMULATING EDITORIAL COMMENTS.

READERS WRITE

Success to Z. H.

"I am interested in your effort to make 'an independent church weekly.' Even church machines tend to become fixed. That would not work even in a political party. In a rapidly moving world it takes nerve to dare to say different things. Success to you!"

(Rev.) O. B. Emerson,
Castle Shannon, Pa.

Emphatic Resentment

"Congratulations on the attractive new get-up and all the fine reading in the Jan. 2nd issue.

"Here is one subscriber, however, who emphatically resents the inclusion of such an article as 'Steel Strike,' by John Ramsay, unaccompanied by any statement of management's point of view.

"I, certainly, cannot verify the profits of the steel industry—especially those 'concealed' profits—during the first five war years. Yet those are the figures upon which Mr. Ramsay bases his argument that the United Steelworkers of America union is altogether righteous and seeking only 'the welfare of the nation'; while steel's management is 'arrogant,' 'provocative,' 'abrupt,' 'adamant,' 'cold,' and, by the clearest of implications, greedy beyond belief, without conscience and utterly unconcerned about the welfare of the nation.

"I say that I cannot verify those figures. Nor can you. Nor can any of your readers unless he happens to be on the board of one of the major steel companies. And I refuse to accept those figures on the authority of John Ramsay of the C.I.O. I think it should have been made crystal clear to your readers that that article was submitted to Zions Herald free of charge, by the publicity bureau of the C.I.O.-P.A.C. If I am mistaken, please set me right—adding the reason that prompted you to publish it without a companion article from management. When the officials of General Motors finally got around to exposing the absurdities of the U.A.W.'s slick and misleading interpretation of G.M.'s financial affairs, it was too late. I'll bet my new Christmas hat that you are helping steel's C.I.O. do the same thing, under the false front of an independent article.

"The sentimental approach to the labor-management wrangle which was valid, perhaps, in the sociological courses of the '20s, won't do today. A bit of personal contact with both practicing executives of industry and practicing union leaders will make that abundantly clear. It has to me. There was a time when I practically used to insult industrialists from the pulpit—so fearful was I of being accused of catering to 'power.' But what of this present uncritical cuddling up to organized labor, however ruthless its excesses or appalling its irresponsibilities, by bishops and editors and leaders of the church—does anyone smell a bandwagon around? Or is it just the social liberalism of the '20s that has forgotten to grow up?

"The situation is downright serious. The economic life of our country, and thus of the world, is a chaotic mess. We need a lot of straight thinking, fair thinking, and courageously objective thinking on this extremely explosive labor-management issue. Zions Herald made no such contribution at all by publishing, without comment, a rabid pro-union propaganda piece by a professional apologist of the C.I.O."

(Rev.) H. Hughes Wagner,
Springfield, Mass.

Steel Strike

"Have read and reread the article by Mr. Ramsay on the 'Steel Strike.' Its apparent one sidedness makes me think of the slogan of a popular radio program, 'There are two sides to every question.' Why not ask someone from the managerial side to answer? Why not play fair?

"I am only a humble layman and not a financier, but I notice a few things this article fails to mention. One is the capitalization of the steel companies. A large profit with a small capital means one thing, but with a very large one it might mean a small one.

"Never having owned a steel share, I turned to my N. Y. paper and find the n ket price of steel shares is about $80, that last year they paid their stockholders In other words, you would get about 5% you bought steel shares. This does not se a very large amount in a risky fluctuat business. A friend tells me that a few y ago this stock sold for over $400 per sh If it's so profitable, why is it now selling less than par? Please give us the real tru

H. G. Manchester
Winsted, Co

A New Absolute

"In these uncertain times one of my most' absolute principles has been to m no pledge to anything or anybody for a ti longer than one year; and another has h to be to confine my giving to already fi commitments.

"But these principles are only almost ab lute, and your appeal for Zions Herald a sufficient reason for turning the alm into a not.

"I believe in religious journalism.

"I believe in independent journalism.

"I believe in Zions Herald with its gr history, its stirring present, and its pron ing future.

"My only regret is that my pledge can be larger.

(Prof.) Edgar S. Brightman
Boston Univers

Signs Off Reluctantly

"For almost 25 years I have been a s scriber to and a reader of your paper. I about to sign off, somewhat reluctantly. paraphrase the Declaration of Independen it seems to me that a decent respect to t opinions of mankind requires that I sho declare the causes which impel me to t separation.

"Frankly I do not like your changed e torial policy. I want to be interested, e cated, stimulated, challenged by my readi more often I have been irritated and, i had not been alert, I should have been p oned by the contributions of many of the n contributors, both editorial and lay.

"Somehow I get the impression that yo new editor, with the prankishness of a scho boy and with a schoolboy's disregard of c sequences, would find delight in tossing package of lighted firecrackers into a pack frolicking dogs and laughing at their w antics to scram! That may be a good way attract a crowd, but it won't make ma worthwhile friends, or hold old ones.

I am not willing to support with my su scription the dissemination of 'tainted new as *Collier's* sharply branded propaganda d guised as unbiased news. I refer to the f quent articles by John G. Ramsay. They see to reek with partisan taint that hardly can apparent to most of your readers. That is wh makes me resentful—the belief that most your readers probably accept such articles fair, unbiased, and precisely accurate; wh the writer is obviously a paid propagandi who is adroitly using your columns, not to e

e the rank and file of working men and hen so that they will be led to think for nselves, but, rather, to build up a public ion calculated to force government to sides.

As one who grew up in the shadow of ey Hospital, and who frequently visited deeply resented your thoughtless and, I ly believe, unwarranted and unfair pub- y of the incident of the unfortunate girl whom a hysterical friend sought eleventh- r obstetrical service from an institution never had an ambulance and was not ed for such service as were a number of r hospitals within less than five or six utes' ride by automobile.

There have been many other causes for ation during the past 18 months. But t's the use of mentioning them?"

THOMAS M. HENDRICKS,
Pawtucket, R. I.

ass of '05 Remembers r. Perkins

In Z. H. (Jan. 2) is the story of the Per- s family's sixtieth anniversary. In 1895 my her, (Rev.) Elias Hodges, was appointed Immanuel Church, Waltham, Mass., and more than nine years Mr. Perkins was Sunday School teacher. He was foreman a farm where I worked in the summer of 5. I remember his aged father, who was n ninety plus. Mr. Perkins was a teacher, mer, storekeeper, and real estate dealer. ther Perkins is an institution at Imman- Church and all around Waltham.

We enjoy your excellent paper. My father ned the New England Conference in 1872, we have known ZIONS HERALD well."

(Rev.) WILLIAM H. HODGES,
New England Conference Class '05,
Wakefield, R. I.

urrah for Steele

(Z. H. Jan. 9). "Hurrah for Robert W. ele and his letter to his pastor! That the er has been sent to all his friends is a tter for rejoicing. I hope all other pastors l give it the careful consideration it mer- and then do their best to build public nion in support of its proposals.

Every one of his eight 'things that can l must be done' is vital. If the world is to ape devastation, right thinking citizens st cooperate at once to bring them to s. That they are being 'conveniently side- ped by the short-sighted politicians of our ' is obvious. There can hardly be any erence of opinion regarding their urgency. us all get busy and actively spread the th.

Citizens of Massachusetts should join our ss. Committee for World Federation, 9 k Street, Boston, and keep in touch with movement. Send in your subscription of least $1, and as much more as you can. e cause needs the eager support of us all. ethren, the time is short.' "

WILLIAM GOODWIN AURELIO,
Professor-emeritus Boston University

A Negro Chaplain's Experience

ROLAND T. HEACOCK

THEY WERE CHILDREN LIKE THESE

On a chill Sunday evening not so long ago I found myself traveling by automobile across the state of Louisiana. It had been raining all day, and as the darkness gathered I looked about for a place to stay overnight. Earlier in the day I had left Jackson, Miss., and the long journey had left me tired and hungry and weary. Seen through the falling rain the countryside was flat, bleak and uninviting. Here and there the road, elevated above the adjacent fields, passed long stretches of wild, swampy land, rice fields, cotton fields and sluggish bayous. Occasionally on the higher land, amid the scrubby yellow pines, one would see a small clearing, in the center of which might be a plain, unpainted shack of from two to four rooms, a few ramshackle out-buildings surrounded by broken-down fences made of all manner of materials. These were the homes of the renters and sharecroppers of the region, black and white.

The usual way a Negro traveling in the South finds overnight accommodations is by looking in the Negro community. If one has friends in such and such a town he may usually, by writing ahead, find gracious welcome awaiting him; or he may stay in one of the Negro hotels, rooming houses, or perhaps in the colored YMCA, if there is one. No other public place is open to him.

As I was miles from such a town where there was a Negro community, I decided to stay overnight in one of the isolated sharecroppers' or renters' cabins along the road. Soon I found what I was looking for. Off to my left on a little knoll was a plain, unpainted, four-room shack set in the center of a clearing in the pines. It was built of rough, unfinished lumber, without any outside covering, not even tar-paper, and its exterior was aged by the weather. The windows were mere slits in the side of the building, closed at night and in stormy weather by crude, wooden shutters. There was not a single pane of glass anywhere in the shack. Behind the house, through the falling rain I could see a dilapidated out-door toilet, with no door, a few out-buildings, a drunken fence, and the covering for the well of drinking water. The bare and muddy yard was colored by the red clay of the region.

I saw a girl of about fifteen going into the house and called to her to ask her parents if they had room to keep me overnight. A moment later the door opened and she came out to the roadside and said: "Mama say, 'Yes, you c'n stay,' and papa he say 'Yes,' too." I backed the car close to the house and entered.

Inside, the whole family was gathered around a broken down fireplace trying to warm themselves against the chill night rain. Father and mother arose to greet me, and extended a warm and cordial welcome to stay with them overnight.

In turn, I told them who I was: that I was an army chaplain stationed in Texas, and on my way back to camp. I was introduced to the five children, ranging in ages from two to fifteen years. The mother was a youngish, sad-faced woman, with lines of care upon her face. The father looked even younger, was slender in build, spoke with a soft drawling accent, was slow-moving, cheerful.

A glance was sufficient to show that this was a humble home, lacking the most elementary conveniences. The front room, where we sat around the broken-down fireplace trying to keep warm, was both a bedroom and a parlor. A large double bed took up much of the room. Two smaller bedrooms were adjacent, and to one side I could see the kitchen. None of the rooms had doors. The mother explained that they didn't have much on hand, but I would be welcome to such as they had. I sat down to a little shaky table, about which were boxes and rickety chairs, and upon which a few odds and ends of cracked and broken dishes were placed.

I shall never forget that meal. There was a platter of hog-meat, a bowl of brown gravy, some biscuits and a jug of molasses. This was the entire fare. There was no milk, no tea, no coffee, no sugar, no butter, no green vegetables, no potatoes, no fruit—just hog-meat, gravy, biscuits and molasses. I thought of the little children in this home and thousands like it growing up with so little to build healthy bodies. We ate, of course, in the kitchen, and the old iron stove upon which the meal had been cooked was close at hand, cracked and burned out. One end was propped up by stones or bricks. The kitchen was forlorn; pathetically poverty-marked.

It was a good meal, however, as far as it went. The meat was tasty; the biscuits were fit for a king, the gravy was an accomplishment, and even the molasses was delicious when the biscuits were spread with it.

Back in the front room before the fire I could look down between the wide cracks in the flood and see white chickens getting ready to go to bed beneath us. I lifted the two youngest children upon my knees, while the rest of the family gathered round and told them of our Negro soldiers fighting in this war; told them about some of our fine and noble leaders alive today, and of some of the great Negro Americans of the past of whom we should be proud. While the rain fell upon that little cabin roof, I spoke of Crispus Attucks, Nat Turner, Harriet Tubman, Sojourner Truth, Frederick Douglass and Booker T. Washington.

Then we sang the sweet, old spirituals together. Sang "Steal Away," "Swing Low, Sweet Chariot," and some modern Negro church songs like "Precious Lord," and "If I Could Hear My Mother Pray Again." As an army chaplain I have led thousands of soldiers in the singing of these beautiful songs, but I think that I shall always remember the songs we sang that night in this lonely little cabin in Louisiana.

About this time it occurred to me that I had some fruit and cookies in the car, and while "Papa" held the lantern I went out and got them.

What a feast the children had! I shall long remember their little brown faces in the flickering light of the fire as they happily munched the fruit and goodies which they probably had not tasted in a long while. I asked the man about his work and how he made his living. He told me he was a renter, had just moved here, but that last year he made three bales of cotton for his season's work. Three bales of cotton for a whole year's work. Figure that income out. I hazard the guess that his total cash income was less than two hundred and fifty dollars. And there were seven in the family!

When I left next morning, after we had had prayers together, I gave the mother some money. In the doorway the entire little family waved farewell to me, as I slowly turned the car toward the paved highway and Shreveport, La.

I shall always cherish the memory of this little family. Without much to eat, without much to wear, without much to do with in general, without much learning from books—here was an American family full of kindness, graciousness, cheerfulness and simple trust in God.

Washington Diary

Samuel W. Irwin

Wednesday, Dec. 5.—The traffic polic the rotunda and corridors of the Senat fice building had their hands full t Outside, the streets were rain-swept and standing autos in the Capitol Park d covered with icicles, but the crowds like good church people on a bad Sun The Atomic Committee Hearing in its s room was seated comfortably, but there a sense of some dangerous ghost somew in the room expertly eluding invi hounds. The Pearl Harbor investigation just around the stairways from the rotu In the large, somewhat ornate but abomin Hearing Room where nobody could see thing, General Gerow was testifying s where beyond the reporters' tables. Bu day's stampede was by the door of the eign Relations Hearing, where General rick Hurley was exposing the pulleys chains of the State Department. He had recently resigned as ambassador to Chin some heat upon a speech in the House Congressman Hugh DeLacy of Washin State. In a mood too beligerent for diplon Mr. Hurley proceeded to attack member his Embassy staff for undermining his w in Chungking. The men he named those who in early days had urged every Chinaman fight the Japs and not other, and that China's central governm be liberalized to give every citizen a de cratic sense of belonging. Madame Sun Sen, wife of the Chinese liberator, and si of Madame Chiang, had written but last —"Reaction and fascism are strong in Ch and the peasantry oppressed. . . ."

Senator Green (D.), R. I., wanted Hurley to be specific in his charges, and general retorted sharply that he would be questioned like a "bootleg witness." S ator Connally, risking a bit of sarcastic mor, asked if what he really wanted to get into the newspapers. Mr. Hurley gave a good comeback. He shouted that wanted to be backed up by the State Dep ment in carrying out U. S. policies. H there was applause, and Chairman Conn indicated that if they wanted to come morrow they need not affect any "organi applause." (And Mr. Connally was nea right than he knew.) After the session group of the organized applause pushed to shake hands with the witness. A lady me said she had lived in China and " Chinese communists were full of 'isms,' like our American communists." (Now t was something.) Another woman, w eyes shining, said, "He ought to head National Party. I suggested she might an America Firster, and she shot back, " even vote for him as an isolationist." A they pressed on up to shake hands in a bo Then I knew Senator Connally was right.

In the atom room, the scientist testifyi indicated that, were atomic energy us either in industry or in war, still an over-human control was imperative. "For," s he, "set for purely peace purposes, it wo be at the same time from 60 to 90 per c ready for war use." The witness added, " should continue development for peace p

es and let world statesmanship take over trol," and concluded, "There is no con- against the bomb by science that I know."

Monday, Dec. 10.—General MacArthur "Edward, the soldier and statesman and g" of England, that Collier's history used rhyme about to Canadian boys and girls, bout all that himself. Soldier, statesman good measure, and ruler even over the peror. He is just now fixing up little ms for the Jap peasants, checking on the re-cropper's burdens and snapping the masters off the premises. The general ght give us a hand in that for our cotton- ants and migrant workers, and he might an idea to the army boys on how to ndle the I. G. Farben folks in Germany.

Wednesday, Dec. 12.—The special Post- Military Training Committee has re- ned 16,000 dollars, the remaining one- f of its appropriation, and has asked to closed out. (Congressman Cochran, of ssouri, watchman on spending, calls that ews.") Representative Woodrum (D.), , the chairman, a man of exceptional ts, conducted the hearings on peacetime itary training when it was first under dy in the past summer. (These hearings now before the regular House Military airs Committee, Andrew May, of Ken- ky, chairman). When a D.C. Negro lge appeared before the Woodrum Comm. the summer, Chairman Woodrum was the odel of courtesy and appreciation. An- er member, however, that morning, com- in late from a ten o'clock breakfast, still andishing his toothpick, smiled patroniz- gly as the witness asked for a better brand democracy for the colored than the segre- tions under the military and assignments to care of lavatories. It is a distinct loss to country that Representative Woodrum ires from Congress. He closed his valedic- ry address thus, "The fate of free govern- ent is in your hands. May God in His wis- m give you strength and courage."

Saturday, Dec. 15.—The Army and Navy carrying on their respective counter of- nces on their "unification" problem. Now army has the Military Affairs Committee mesmerized submission and now the navy, hile at the moment, the UNO, like a great k of world-safety, presses through the ists toward our shores—to set up the con- ols for world peace. And the contradiction es on.

Weightier questions have been slipping st them by default in recent days. In the ouse of Representatives last month Con- essman Jos. P. O'Hara of Minn., com- ended by scores of his colleagues, spoke enly on the "places of ill-repute and dis- se to which our boys are exposed under the rection of Navy officials in the Yokosuka ea, Japan." Mr. O'Hara said further, "I n today addressing a letter to the Secretary the Navy—in the hope that proper safe- ards will be thrown around our boys." nly after the lapse of 16 days did any re- onse come from the Navy. (In my own peated inquiries to the Navy press-release ction, I was convinced the matter was to by-passed if public sentiment would per- it. And some doubt rested on Chaplain

(Continued on page 56)

French Bourgeoisie at the Bar of Justice

J. D. TOWNSEND

We had foreseen that the long delayed "Collaborationist" trials in France would entail a prodigious washing of dirty linen in public. The spectacle, now that it has become a reality, is even more nauseating than we had anticipated. The great mass of honest French citizens must be both amused and infuriated as they look on at this sinister comedy, as they behold the manner in which the members of the old war cabinet toss the ball of responsibility from one to another. Each witness against Petain attempts to prove himself an angel of purity. Daladier, Blum, Reynaud, Herriot, Chautemps here in America—all are innocent victims of an implacable fate. Not one of them is in the least responsible for the dreadful ruin which befell their fair country. Not even the quasi-senile defendant is entirely at fault.

The French man in the street, listening to the brave speeches of these witnesses, cannot be expected to forget certain uncomplimentary facts. He cannot forget the hopeless inadequacy of all military preparations in 1940, the tyrannical censorship which kept the people in complete ignorance of the true nature of the enemy. He must still remember that Daladier signed the shameful Munich Agreement, and that he in 1939 ruthlessly persecuted the Communists who had been the backbone of the Front Populaire. He must still remember how he saw the higher French officers fleeing southward in that tragic month of June, leaving their troops without amunition or guidance, must recall with horror that dreadful uncharted flight of the soldiers from the Somme to the Gironde, hungry, ragged, puzzled, an army in search of leaders. He will remember then that it was these august witnesses who were the artisans of that chaos. He may even subscribe to the popular belief (was it of German origin?) that when certain members of the cabinet boarded the Massilia at Le Verdon they were bound for South America, and not for Algeria. It will indeed be hard for any one of these war-time leaders to exhonerate himself in the disillusioned eyes of his countrymen.

We have the distinct impression that it is not a man who is being tried in France, but a class, an entire regime—the regime of *government by the bourgeoisie.* And this trial is not confined to the spacious chambers of the Palace of Justice in Paris, but it is taking place in the hearts of the long-suffering French people, nay, in heaven itself. Nor did this judging begin yesterday. Long before France entered the second World War the rank and file of Frenchmen had grown weary of the long succession of incompetent politicians chosen from the capitalist-bourgeois class, and were voicing their weariness. Certainly these men who once governed France may never hope to govern again. Bourgeoisie has had its fling: a new day is dawning. It is pretty certain that at some future election—perhaps not too far distant—the people will vote again, as they did in 1936, and as the British have recently done, for some type of Socialistic government.

There is a likelihood that with the passing of the bourgeois civilization something of the finer way of living, many of the gentle attainments of leisure and culture may be temporarily lost. For it cannot be denied that the French bourgeois were charming folk. They were right in their contention that they were the defenders and custodians of gracious living. They made wholly delightful companions for persons who find their pleasure in brilliant conversation, excellent food, beautiful surroundings. It was they who maintained the struggle to keep alive something of traditional French politeness. It was they who sponsored the opera and the theatre. It was they who traveled and read the best books. It was they who advocated large families and deplored the falling birth-rate. It was their sons and daughters who were graduated from the universities rich in ancient and modern wisdom.

While a visit to the home of an upper-class Frenchman in pre-war days was a charming experience, it was certain to have, alas, its unpleasant aspects. In the midst of people and things breathing hospitality and refinement, an

(Continued on page 69)

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EMORY STEVENS BUCKE, Editor

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First Sunday After Epiphany

John 1:1-9; Matt. 5:1-12

John's affirmation that the Logos was existent in the very beginning and that it was with God and divine, was an emphatic way of starting out his preachment on the power of God as demonstrated by His son, Jesus Christ. Jesus is pictured by John as having the complete light within him, and that even though that light was set in the very midst of a dark world, the darkness was not able to master it. John's preachment did not satisfy itself with simply saying that Jesus was divine, it pointed to the proof of Jesus' divinity by showing that darkness could not put the light out. John indicated his own position in the matter by assuming the place of a witness of the light and thus he set the pattern which through all the ages has been the main thesis of churchmanship. Does the church make any difference in a dark world? Are all churchmen really hypocrites, or are they witnesses of the light that cannot be darkened in the midst of darkness? These are the questions which are asked by the dark world, and which can be answered by *demonstration* only.

The Beatitudes, unfortunately, have been memorized. If the reader will go off in his corner and reread them again, they will arouse a quite new sense of the *real* in what Jesus said. (Matt. 5:1-12.) This editor's father has always advised many good things, but one of his best suggestions for Bible reading is to "let the Bible say it to you." Do that with the Beatitudes now.

Dr. Jones Goes to India

It was with a surprise that the church world n news last week that Dr. E. Stanley Jones expect return to India soon. His request for a visa had b turned down at one time, and it was rather gener assumed that because of his pronounced suppor the Congress Party, he was not considered by British to be friendly to their colonial policy in In It is possible that the Attlee Government is at reaching down through its foreign office and is complishing some of the freedoms that it prom when it defeated the Churchill government.

Dr. Jones has not changed his position regarc the independence of India, for in a speech just week he said that the Congress Party in Ir would "remake and reshape India." This does sound like any sort of retreat. Nor does it so like a retreat in Dr. Jones' constant battle for s determination when he makes statements like t "Puerto Rico should decide what its own pec want. Whether they want independence or stateho we ought to accept their decision."

Before we readily condemn British imperialism, must also face our own nation's policy in the ma of Puerto Rico.

The Preaching Conference

"It is refreshing to look through the program the 16th Annual Preaching Conference which is be held in Copley Methodist Church, Feb. 11th, 1 and 13th, and to note the emphasis on the social ne and trends of these transition days from war peace. Dean Walter Muelder and his associates the department of Practical Theology have set a program with an emphasis on the racial, soc and labor questions which indicates that the n regime at old B.U.S.T. is industrially and socia conscious. It is worth pointing out that we hav recognition of the Negroes of this nation in the p son of A. Clayton Powell, a Baptist minister in N York City and a member of Congress; that the ind trial problem is recognized in the presence of Jan B. Carey, secretary of the Congress of Industrial ganizations; that youth is recognized in the prese of Huntley Dupre, of The World Student Serv Fund; that the problem of Germany is recognized the presence and theme of Herbert Gezork on Christian Basis of Peace in Germany"; that the pr lem of Japan is recognized in the presence of Flo Shacklock with the theme, "Christian Basis of Pe in Japan"; that the Spanish problem is recognized Bishop Hartman's theme, "Democratic Freedom a

nish Facism"; that the problem of the rural rch is recognized in the presence of Dudley Peter- with the theme, "The God of the Sod." There are e Methodist Bishops on the program, Hartman, nam, and Booth, and two city pastors, Frank rt of First Church, Duluth, and Weldon Cross- l of Asbury Church, Rochester, N. Y. Three mis- aries represent that important reconstruction l, Diffendorfer, Shacklock and Booth. The prob- of world peace is represented in the presence of Charles F. Boss, Jr., chairman of the Methodist nmission on World Peace, who will speak at the ual banquet on Lincoln's Birthday. There has er been a more widely diversified program, and er a program with as much of an emphasis on the al, industrial and racial problems.

The Things We See—or Don't See

is always inspiring to see a moving picture that trays a great story and that is presented with the of acting ability. True, Protestants frowned on tion pictures for many years, but it was a justified wning, because the industry got off to a cheap t. But the industry has improved and has come ng way from its "flicker days." A grateful Amer- n public has supported it as it has supported no er industry in the nation; its power has been at, and its influence on public opinion has been ndless.

But things are happening in the motion picture ustry. Through its self-operated plan of censor- p, it has made some moral improvements, and be- se of some of these improvements, many people e thought that the industry has cleaned up. Prot- ant clergymen used to be ridiculed in the "mov- " but after great public protest the Hays office saw it that this practice was discontinued; but Protes- ts are now complaining because they feel that they e been left out of the picture entirely, and express n resentment at the preponderance of Roman holic stories. A movement has been started to get re Protestant films.

t is too bad if this is to be another source of otestant-Catholic tension. The fact is that Protes- ts have never supported films that were produced ecially for them: "One Foot in Heaven" is a good mple of this. Instead of becoming part of another vement to stop something, let the Protestants be- telling the world what they want and begin to w support of the thing when it is offered to them. is is true in the entire field of public relations.

Ministers have complained loudly whenever pic- es have been taken during great Protestant worship services, yet have been equally vocal in their objections to the large number of news pictures from the Roman Catholic church. Let us get over our defense mechanism in this matter and begin to tell the world what we have to tell it. Protestantism is full of colorful news, and has characters galore about whom moving pictures can be made. It would be far more to the point to begin *accentuating the positive in* this matter, than to devote more energy in a Protestant-Catholic feud over an industry which we have piously ignored.

Will the Church End Nationalism?

The current London Conference of the UNO makes it apparent that the ideology in the *big* is not even close to death. Power manipulations now indicate a fundamental reliance on militarism as a means for peace, and the churchman finds himself in the minority when he begins to talk on a different premise. It is true that many churchmen have compromised their positions on this matter by becoming expedient. Some writer not too far back has said that when we think of a God of wrath and vengeance we assume that it refers only to the Japanese and the Germans; but when we think of a loving and merciful God, we think only of ourselves.

Perhaps this is the basic dilemma that must be answered before the church can effectively speak out about a world order that is all inclusive and under the fatherhood of God. It may be that we have become tools of the power politicians and have thought that we were being Christian! Have we not said in effect that God can speak only English, or that He is otherwise limited by our particular points of view?

If the church is to be a leader now, it must cease its partisan activities and begin afresh in its ministry to the souls of a depressed mankind. The church that looks at London now goes far beyond its own soul in its concern for salvation, for it sees nationalism there in a new and sinister form. One writer talking about the present relation of the church to world affairs said that the church at first was a great van leading the procession of man's activity, but that recently the church had become satisfied with being an ambulance, following man around and picking up the lame ducks!

This then, should inspire our prayers for world order: that man may be considered, not combinations of powerful nations; that the dignity of man shall be of first importance in all deliberations; that He who came to bring a way of salvation should be followed; that the God who made His children a little lower than the angels shall be discovered.

When the Chaplain Comes Home

JOHN D. LEE

PART II—WHAT CAN THE CHURCH EXPECT FROM THE CHAPLAIN?

World War I involved, at the most, a few million American men. Many fo these men spent the entire period in uniform in this country, and only a minority ever left their native shores. Yet, the soldiers of the first World War exercised, from the moment of their return to civilian life, an influence far out of proportion to their number. Choose any field of human endeavor and look at the leaders in that field. Some of them will be men who were not old enough to participate in World War I. But the great majority of those leaders will be veterans of that war.

The ministry is no exception to this rule. A large proportion of the leading ministers in The Methodist Church today were in the chaplaincy or some branch of military service during the first World War. If this was true, when a small proportion of the national population was involved, it can be expected to be true to a much greater extent after this war.

I

In answer to the question which this article raises, it may be said, first, that the church can expect leadership from the returning chaplains.

It was Justice Oliver Wendell Holmes, himself a veteran of the Civil War, who said: "Life is action and passion. No man can be said to have lived who has not shared in the action and passion of his time." There are some men in the world to whom things seem to happen, who seem to attract adventures, as a magnet attracts steel filings. But did it ever occur to you that things happen to such men because they are the kind of men they are? Some men have the quality of character that makes things happen to them. It is because of the spirit which dwells within them. Filled with a love of living themselves, they attract those of like mind and they link arms and march forward together.

Whatever else may be said about the ministers who entered the chaplaincy, they saw in the war the great action of their time, and they went forward to take their share of it, lest they should fail to live life at its fullest. The best of them were the leaders, sobered and matured by their experiences, better able to serve their fellow-men.

One of my friends, who was in the Navy in World War I, and who is a leader in the Methodism of his section, tells me that the major factor in his success in the ministry has been his ability to get the men in his various churches to work with him in the program of the church. The complaint has been too often made that most ministers pay too much attention to the women's work in their parishes, so that the men tend to lose interest and leave the running of the church to the women. If this is true, then the minister is most often to blame. He has either not been able to get close enough to his men to enlist their cooperation, or he has not known how to secure their support for his projects.

The ex-chaplain will know how. He will have grown accustomed to working with men. He will have learned how to secure their cooperation. He will have developed a technique for his ministry, so that he need never lack for help from the men in his congregations. And the men in his congregation will feel a kinship with him, as with one who has shared their sufferings and their hardships and who can understand their problems because he has undergone the same experiences they have. And they will come to him, as they have not come to ministers often before, because they know that they will find in him an understanding friend.

II

In the second place, the church can expect its chaplains to return with a deeper conviction of the function and contribution of Christianity in and to life,

Washington Diary

(Continued from page 53)

Lacour's veracity.) The *Washington Eve Star* was demanding "the responsible officers be brought to this country and martialed." Finally Secretary Forrestal ply to Congressman O'Hara came. He the gist of his letter—". . . An honest was made to control an admittedly dif situation . . . because of health reasons it deemed advisable to place many sectio the city 'out of bounds'" and then *"Unfortunately, however,* some house prostitution existed in the 'in bounds' and in order to protect the health of men, prophylaxis stations were establish one at the entrance to one house of pro tion." Some trifling evidence here of sible navy senile dementia, a physician fr might indicate.

Monday, Dec. 17.—Senator Wagner (N. Y., with a massive red carnation in lapel, was holding the floor today on the estine Resolution. I have not seen the ate in more marked harmony. One Re lican only, Admiral Hart, Conn., had amendment that would be careful with feelings of the Pan-Arab League, and Democrat, Sen. Tom Connally, Texas, sure Mr. Truman didn't want to compli the question while the Attlee-Truman C mission was to study the case. Senator (R) Ohio, was replying to both. He minded his Republican colleague that Arab League had no standing anywhere, addressing Mr. Connally he said that administration had indicated that there wo be no hold-backs on this resolution as t were one year ago. When the vote was ta on the amendment of Sen. Hart, there one in favor only, Mr. Hart, and on the m question, one contrary vote only—Sen Connally.

Just preceding the Palestine vote, UNR was granted the balance of its full bounte appropriation. In all now 2,700,000,000 lars. Senator Connally had urged it be d at once "while the starving were still aliv The House had haggled a good deal fo "free press" clause. This suggested "pre clause just wouldn't give the helpless in rope anything from UNNRA unless the U press could accompany the goods, write human interest stories and the like (hopi especially too, to catch Russia in the act diverting the supplies). Archimedes, on in exhilaration, exclaimed that he'd lift earth if they'd give him a place to sta with a leverage. But some over-stirred a Russia men in the House of Representati would pry up death and hell over the bac of the unfortunate if the "free press" co not jaunt through southern Europe now. A these are the same men who wept pea political tears when the poor of Pola weren't given the Atlantic Charter, full me ure, right away.

Tuesday, Dec. 18.—The Preparatory Co mission of UNO in London has voted to up its capital in U.S.A., the location to chosen in January. San Francisco was ea in the running, with Philadelphia and B ton and Hyde Park. Congressman Fora

I. puts up a good case for Newport in Record, and Senator Green says "New- is far and away the best spot." As for I should be impressed with Newport's nquity, in space and family ties. I paid ng visit there in August to the old home e late Edward O. Riggs (the children's dfather), where still the quiet, cultured Mrs. Riggs, in her 90th year, keeps up hythm of her home and church work. esteemed pastor, the Rev. H. K. Mousley, urishing St. Paul's Methodist, afforded us ightful half hour out of a busy evening.

urday, Dec. 22.—We aren't dreaming of ite Christmas, we have one, with snow a deep, cold moonlight on the icicles and ttle birds this morning too frightened to out of the woods. I was in the crowded oday and saw nothing about Christmas Salvation Army lassies with a box and a *Cry* with a poem on the first page, nk You God," by Dr. Stidger. In this ub of Christmas time the spirit but y materializes and the Christ Child s distressingly dispossessed amid imperi- demands that we buy something. "Let needy and the children have their gifts," one, and I add, but let us stop this mon- s "commercialized saturnalia" of the old n winter—solstice.

an old Roman church, the Ara Coeli, ar of Heaven), built on the place where ar Augustus, counseled by the Sybill of r, legend says, erected an altar to the born Son of God, I have seen here at stmas time a creche, of the Babe and the ner Mary and Joseph (all in wax figures) wooden stable with the humble beasts, the distant scene of the field and the herds, and the crowds surged by all day. ocession filed through the aisle and the ren sang with echoes among the ancient mns—Adeste Fideles, "O come all ye ful—O come let us adore Him." I went down the 100 steps from the Capitoline by the place where still the wolf and vultures are, feeling somehow the birth e Babe of Bethlehem had been heralded, d not Santa Claus.

gious News Service Photo

RNS)—These children of battered Berlin three of Europe's millions to whose American churches are contributing. ent efforts by church and lay leaders ughout the country seek to get food to ountries of Europe as soon as possible.

but more impatient with those people who emphasize the incidental and trivial aspects of life.

No man who has not lived intimately with men of all types and classes, of all levels of educational attainment and cultural achievement can conceive of the way in which one comes to see life stripped bare to the buff. He goes from a civilian pastorate into the Army or Navy. He has been accustomed to dealing with people on a reasonably high level of behavior. He has seen people on their best behavior, dressed in their Sunday clothes. He has come to think of people as being fairly decent most of the time. It does not take long for this impression to change. He sees men without the veneer which they have assumed in their dealings with him as a civilian minister and is disillusioned.

But if he keeps his faith in humanity and makes a strong attempt to like the men with whom he is thrown in spite of their evident faults, he soon learns to recognize a basic worth in most of them. He sees that surface appearance is often deceiving and that many a man with no education and with many so-called vices has more of the spirit of the Good Samaritan than many people he had known in civilian life who had far more polish.

The chaplain will return to civilian life with more of an eye to true worth and less respect for outward forms. He will overlook more of the minor vices with which the church has concerned itself for too long and will be more quick to condemn the greater, which the church has condoned. He will look deeper into the hearts of men than he did before he entered service, and the emphasis of his ministry will be on major matters, rather than minor.

And he will have learned by living it, what he had been intellectually convinced of before: that Faith in God and in the saving power of His Son, Jesus Christ, really do make a difference in a man's life, when he will let them. And he will know, too, that there are many more who will let them make that difference than he used to think. And he will preach and live a Christianity, stripped down to its basic fundamentals, with matters of little moment removed.

III

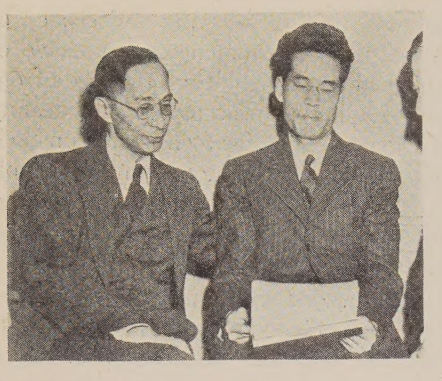
In the third place, the church can expect its chaplains to return ready to do more than pass pious resolutions in regard to cooperation among denominations.

He will have learned that cooperation without compromise is possible, for he will have seen it work. He will have seen the obvious weakness of Protestantism, which lies in its divisions, and the corresponding strength of Roman Catholicism, as men with shallow religious experience compare the two. And he will be ready to relinquish some of the things which divide Protestantism, if by so doing, he can strengthen the Protestant position, which he believes to be valid. And he will have come to see of what small importance are some of the details which he had been led to believe were of tremendous importance for the believer. The form of baptism or of administering the Lord's Supper will not seem so important any more. But the truths which lie behind those ordinances will seem more important than ever. Thus the Ecumenical movement may look for strong support from the returning chaplains.

Lastly, the church may confidently expect from the chaplains a renewed devotion to the cause of missions. They have seen missions in action. They have preached to native Christian congregations, and have heard them sing the old songs of the Christian faith. They have seen these former pagan savages bringing in wounded American soldiers, because someone had carried them the message of the compassionate Christ. And they have been convinced that the money which the Christian Church has spent for missions has not been enough, and that, far from being wasted, even in Japan, it paid off with far greater results than anyone had hoped.

Whether or not the church receives its returning chaplains with open arms or with a cold shoulder is not really of great moment. For the future of the church is in their hands, whether the present is theirs or not. The years which lie immediately ahead of us will see the sifting process at work, and the leaders of the church of tomorrow are the chaplains of today.

PERSONS



Religious News Service Photo

New York (RNS)—Dr. Hachiro Yuasa of Japan (left) and Dr. Samuel Shin of Korea read the summons issued by President Truman and the heads of six foreign countries calling for increased religious education to lay the foundations for peace. The statement was issued in conjunction with the opening of the drive by the World's Sunday School Association to obtain $500,000 for its work in 52 foreign countries.

In the death of Mrs. Annie Merner Pfeiffer, which occurred Jan. 8th at her home at 180 Riverside Drive, New York City, Methodism has lost the surviving member of a couple whose benefactions to her institutions have been, in scope, probably without parallel in the history of the church. Mr. Henry Pfeiffer, with whom Mrs. Pfeiffer shared the joys of Christian philanthropy, died in 1939. Since that time Mrs. Pfeiffer has continued these benefactions in the same spirit and with the same wisdom that together they used in the distribution of a major part of their income. Funeral services were held in the Church of St. Paul and St. Andrew, the minister, the Rev. Dr. F. Howard Callahan, officiating. Bishop G. Bromley Oxnam, the Rev. Dr. Millard L. Robinson and the Rev. Dr. Frederick B. Newell aided in the service. Interment was made in Cedar Falls, Iowa.

Professor Anthony F. Blanks, of Berkeley, Calif., died suddenly on Dec. 19th. He was a graduate of Vanderbilt University, and taught English in 1917-18 at Aoyama Gakuin, Tokyo. Before that he had been on the faculties of Ohio Wesleyan and Colgate universities. Later he taught at the University of Southern California, and then was for more than twenty years a member of the Department of Public Speech in the University of California. He is survived by his wife, Dorothy, a daughter of Bishop and Mrs. Herbert Welch, and by a son, Herbert Beverly, now in the army of occupation in Korea.

Bishop Lewis O. Hartman, resident in the Boston Area, has accepted the chairmanship of the Mass. Council of American-Soviet Friendship, Inc., it was announced by Prof. Dirk J. Struik, director. The council has also added to its executive board Mrs. William L. Boyden, of Cambridge. Bishop Hartman stated, in connection with his acceptance of the chairmanship: "We live in an exceedingly critical period, when it is very important that the spirit of cooperation with Soviet Russia which characterized the war years should carry over into peacetime."

Nine students from Boston University School of Theology have been selected to present sermons Tuesday noons at St. Paul's Cathedral, beginning Jan. 8th and continuing through Lent, according to Dr. William L. Stidger, head of the department of homiletics, which has charge of selecting capable student speakers for the noonday series. The Tuesday services with Boston University theology students as preachers, have become a regular part of the weekday noon services of the cathedral during the three years since the unique plan was begun with the assistance of the Very Rev. Dean van Etten. The Boston University student preachers are Ralph W. Bolick, Lewiston, Idaho, Jan. 8th; James Doty, Lakewood, Ohio, Jan. 15th; Robert Burt, Gloucester, Mass., Jan. 22nd; Paul S. Kurtz, Plainville, Mass., Jan. 29th; John Snook, Jr., Marblehead, Mass., Feb. 5th; James Cannon, Marion, S. C., Feb. 12th; Quincy K. Hamilton, Visalia, Calif., Feb. 19th; Hugh S. Herbert, East Lynn, Mass., Feb. 26th; and Gerald E. Bisbee, Malden, Mass., March 5th.

Bishop Paul N. Garber, resident bishop of the Geneva (Switzerland) Area of The Methodist Church, may now be addressed at 17, Route de Malagnou, Geneva, Switzerland.

Dr. Channing A. Tobias, senior secretary, Department of Interracial Service, Y.M.C.A., has been elected director of the Phelps-Stokes Fund, by the trustees of the fund, succeeding Dr. Thomas Jesse Jones, who retires on May 1st after more than thirty years of distinguished service. Dr. Tobias, a graduate of Paine College, Augusta, Ga., and of Drew Theological Seminary, Madison, N. J., is a member of many national boards, including the Committee on Race Relations and the Commission on the Church and Minority Groups of the Federal Council of the Churches of Christ in America, and the Howard University and Hampton Institute trustees. He has served during the war on two government committees, the National Advisory Committee on Selective Service and the Joint Army and Navy Committee on Welfare and Recreation.

The Rev. Dr. Albert Lawrence Baner has been transferred from the Philadelphia Area, where he was superintendent of the Camden District of the New Jersey Conference, to the Syracuse Area and the pastorate of the First Methodist Church in Syracuse, New York, effective Dec. 15, 1945. He succeeds the Rev. Charles C. Noble who, on Nov. 15, 1945, became dean of Hendricks Chapel at Syracuse University.

London (By Wireless) (RNS)—Dr. Archibald Walter Harrison, president of the Methodist Conference of Great Britain, died suddenly at Peterborough, Northamptonshire, where he was to have addressed a series of meetings. He was 63. One of Britain's most prominent Free Church leaders, Dr. Harrison was chairman of the British Sunday School Lessons Council. He was formerly principal of Westminster Tra College and secretary of the Methodist cation Committee. During the first V War he served as a combatant and lat a chaplain and was awarded the Mi Cross for valor.

Bishop Louis O. Hartman of the B Area, assisted by Professors Elmer A. and Adolphus Linfield of the faculty dained four Boston University School of ology students as deacons, and two as e at special ceremonies at the school on 7th. The six students represent many ent conferences of The Methodist Ch Miss Grace Anna Wasem, of Gerard, is the first woman to be ordained with e orders at Boston University. A junior i School of Theology, Miss Wasem was el by the Kansas Annual Conference. Ch Campbell Boyd, Jr., of Boston, Mass., Akron, Ohio, who received elder's o was elected by the South Georgia A Conference. Elected to deacon's orders the four following students: Paul St Kurtz, Plainville, Mass., and Redfield, S elected by the Florida Conference; John liam Phillips, Islington, Mass., and Edin Tex., elected by the South West Annual Conference; Clarence Gilbert man, East Douglas, Mass., and Buckha W. Va., elected by the West Virginia nual Conference; and John Austin Zin Mentone, Calif., elected by the Sou California-Arizona Annual Conference.

Chicago—Captain Harold E. Stassen, governor of Minnesota and president o International Council of Religious Educ will speak over the Columbia Broadca System on Friday, Feb. 1st, at 5.45 to p.m. (Eastern Standard Time) as part nation-wide observance of 1946 Youth Jan. 27-Feb. 3. Introducing Captain St will be Harvey Lord, national chai of the United Christian Youth Move sponsors of Youth Week.

The New England Deaconess Hospita been greatly encouraged in its Building Drive to raise $1,500,000, by a gi $100,000 from William E. Schrafft, of Schrafft & Sons Corp. in Charlestown,

The Rev. Karl K. Quimby, D.D., of R wood, N. J., one of the secretaries o Board of Missions and Church Extensi The Methodist Church, has been el chairman of the Planning Committee o national interfaith United Church Ca movement for 1946. He will assume t sponsibility on a voluntary basis, contin his position in connection with the fiel tivation of missionary interest in his de ination.

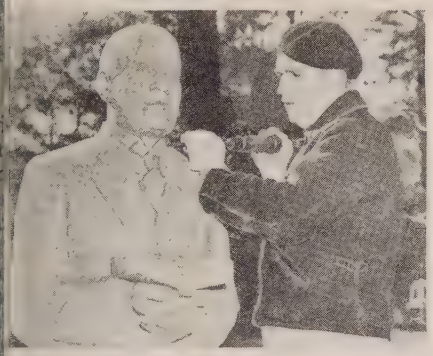
Providence, R. I. (RNS)—Strength of Rhode Island laws to "discourage" div was recommended by Gov. John O. P in his message to the Rhode Island Le ture at the opening of its 1946 session "The alarming increase in the numb divorce petitions filed in this state durin past year," he said, "should be of deep cern to every thinking citizen. Di strikes at the very roots of our family communal life. The sound social stru

the state is predicated upon the sanctity of home and the importance of the family oup.

Dr. William Jackson Lowstuter, professor-eritus at Boston University School of The-gy, and Mrs. Anna Worden Taylor were rried on Jan. 9th, in Robinson Chapel, ston. Professor Edwin Prince Booth offici-d at the ceremony, assisted by Professor lph W. Decker. After a short visit with son, Dr. W. Robert Lowstuter, in Phila-phia, Dr. and Mrs. Lowstuter will be liv-at 416½ Second Street, South, in St. tersburg, Fla.

General Dwight D. Eisenhower will be the ncipal speaker at a Commemorative Fund nner to honor Dr. Daniel L. Marsh on mpletion of twenty years as president of ston University, to be held at the Hotel tler in Boston on Jan. 31st.

Bishop John Lloyd Decell, resident in the kson (Miss.) Area of The Methodist urch, and secretary of the College of shops of the Southeastern Jurisdiction, ssed away after a heart attack at his home Jackson, Miss., on Jan. 10th. Funeral ser-ces were held on Jan. 12th at the Galloway emorial Church in Jackson.



eligious News Service Photo

Birmingham, Ala. (RNS)—Believed to be e first statue of a Negro minister, this me-orial to the late Rev. W. D. Hargrove is ing sculpted by George Bridges in a park re. Mr. Hargrove established the Union ethel Independent Methodist Church of rmingham in 1932.

The Rev. Marvin S. Stocking, retired mem-r of the New England Southern Confer-ce and Mrs. Stocking are now living in msbury, Conn., Mr. Stocking's native town. heir address is Avon, RFD, Conn.

Richard W. Ellsasser, concert organist and ident at Boston University School of Theol-gy and Dr. James R Houghton, baritone loist and professor of music at Boston Uni-rsity, will give a joint recital at Jordan all, Boston, on Tuesday evening, Feb. 5th.

Corporal Charles Moody Crain, son of the ev. Orville E. Crain, superintendent of the orwich District of the New England South-n Conference, and Mrs. Crain, whose poem They Say the War is Over," appeared in a cent issue of this paper, is now stationed this country. He wrote his poem while in Germany, soon after V-E Day. He plans to return to Bowdoin College, where he has completed one year.

The Rev. Otis Moore of Kenilworth, N. J., was officially designated in a recent public ceremony as the "Good Neighbor of Kenilworth." The choice for this honor was made on the basis of nominations sent by members of the community to a judging committee composed of the mayor, chief of police and superintendent of schools.

The Rev. Harry M. Buchanan, minister of First Methodist Church, Chalfant, Pa., has been appointed special lecturer in religion at Brown Preparatory School, Philadelphia, Pa., and will give the course for Protestant students in an interdenominational group. A course for Roman Catholic students is given by a Roman priest. During 1944-45 the Rev. John J. Buchanan, minister of Christ Methodist Church, Philadelphia, and brother of the Rev. H. M. Buchanan, gave the course in religion, devoting his lectures to Church History. However, due to the heavy demands of his parish work, he has been compelled to relinquish the lectureship.

Chaplain Albert M. Witwer, Jr., USNR, member of the Philadelphia Conference, recently promoted to the rank of commander while in the Pacific area, is now on terminal leave from the Navy and is serving as chaplain for the Protestant Council of New York City. Chaplain Witwer is the son of the superintendent of the North District of the Philadelphia Conference.

Mrs. Emma Bates Harvey, widow of the Rev. Francis B. Harvey, member of the New England Conference, and sister of the late Governor John L. Bates, died at her home in Brighton, Mass., on Jan. 6th.

Bishop Fred Pierce Corson, resident in the Philadelphia Area, will conduct preaching missions in Tampa and Lake Worth, Florida, and in Lancaster, Pa., during the months of January and February.

The radio preachers for Morgan Memorial Broadcasts for the last two weeks of January on Boston Station WORL (950) each morning at 8.10, are scheduled as follows:

Jan. 21—The Rev. C. A. Hempel, Universalist Church, Saugus.
Jan. 22—The Rev. Arthur Hopkinson, First Methodist Church, Lynn.
Jan. 23—The Rev. Norman D. Goehring, rector, St. Michael's Church, Milton.
Jan. 24—The Rev. William L. MacDuffie, Presbyterian Church, Brookline.
Jan. 25—The Rev. Stephen J. Callender, Centenary Methodist Church, Auburndale.
Jan. 28—The Rev. John R. Chapman, Prospect St. Congregational Church, Cambridge.
Jan. 29—The Rev. W. L. Hamer, Stoughton St. Baptist Church, Dorchester.
Jan. 30—The Rev. Allen Lewis, Methodist Church, Bridgewater.
Jan. 31—The Rev. L. Wendell Hughes, Asst. Pastor, Unitarian Church, Watertown.

A scholarship fund of $50,000 has been established at DePauw University by the McMahan family of Rochester, Ind., and Fresno, Calif., President Clyde E. Wildman announced recently. The McMahan Scholarship Foundation was established at DePauw last spring to provide scholarships to worthy women students. The original gift has now been doubled to establish the $50,000 foundation, President Wildman said.

Rochester, N. Y. (RNS)—A Christian minister spoke at a meeting of the Rochester Freethinkers Society, and was accorded a respectful hearing. Dr. George W. Cooke, minister of West Avenue Methodist Church, an old friend of Arthur G. Cromwell, president of the society, talked about the Crusade for Christ, a national Methodist campaign. "We are not trying to convert people to Methodism right now," he said, "we are interested in helping people who are in misery as a result of the war. Do you like this aspect of Christianity?" "Yes," chorused the Freethinkers.

As a permanent recognition of the role played by leaders of public life, a group of the country's large industrialists and business men have presented to The American University the Daniel C. Roper Memorial Chimes to be placed in Hurst Hall on the university hilltop at Massachusetts and Nebraska Avenues. Under the chairmanship of W. A. Julian, treasurer of the United States, and Governor Ernest Draper, of the Federal Reserve Bank, the men associated with the late Secretary of Commerce as the Business Advisory Council of the Department of Commerce from 1933 to 1938 joined in the New Year's gift to the university. The chimes will bear the inscription of the cherished statement of Mr. Roper: "For the true liberal in the country in which we live, there is but one country,—the World; but one religion,—love to God and Man; but one politician,—he who benefits and elevates the human family." Each year the university will hold a Roper Service to give a current answer to the question which Mr. Roper was continually asking: "One great question which should ever be present in our thinking and which cannot be answered with emotional impulses or trite platitudes is this: How can we save and safeguard the cherished American way of life?" Mr. Roper, at the time of his death in April, 1943, was an active trustee of The American University.

Religious News Service Photo

Urbana, Ill. (RNS)—Registering for the quadrennial Methodist Student Conference at the University of Illinois here, these young people are part of the 1,600 who represented 42 states at the gathering.

What's New in the Bible?

W. G. CHANTER

International Uniform Lesson for Jan. 27.

A People at Worship.—Exodus 24-40.

I. Is worship really important?

Nowadays there is a tendency among Protestants to treat public worship as a relatively unimportant matter. On the other hand, the Bible regards it as an imperative duty. Is this position still valid? Or are we justified in our very easy-going attitude?

The answer to that question depends on the basis for the demands of the Bible. Were they due to circumstances and conditions peculiar to ancient times? In that case, of course, they are not binding upon us. But it may be that they were grounded in principles which are permanently valid, laws of God written by Him in and into the texture of human nature. In that case to neglect worship is unspeakably foolish and dangerous.

II. Worship and the laws of life.

1. There is a psychological law by which the reality of anything to us and its value for our lives depends not only on its actual existence, but on the amount and character of the attention we pay to it. Dean Inge applies this law to religion thus: "It is quite natural and inevitable that if we spend sixteen hours daily of our waking life in thinking about the affairs of the world and five minutes in thinking about God and our souls, the world will seem about two hundred times more real to us than God or our souls. That must be so, however real and important the spiritual world may actually be. . . . Things that we do not think about always seem unreal to us." It follows that worship is a necessary safeguard against falling into the madness of letting comparatively little things crowd the great Reality out of our lives. Dare we neglect it?

2. It is also a law that no person can ever know another except through conscious and appreciative fellowship. The human beings who are really powers in our lives are those with whom we have enjoyed the mutual opening of hearts and minds in real communion. True worship means just such a meeting of our souls with the great Person, the gracious and loving God, as, waiting in His presence, we open our hearts to Him.

3. The search for God is a great, universal human interest. When it is properly undertaken, the cultivation of any such interest binds men together. Public worship is the natural outcome of any true discovery of God just as it is a means to that discovery. No man ever yet found God without finding himself in the company of a great cloud of witnesses. In public worship the individual enters into the experience of the saints of God through all the long generations. By it he gains the inspiration of comradeship in the greatest of all human adventures. In it the association and example of like-minded people help him to that "steadfast thought and kindled affection" without which no man can enter into communion with God.

III. The marks of true worship.

The tabernacle and the temple which succeeded it have long ago vanished and the sacrifices of their altars have ceased. But the study of the ritual laws of Exodus may still point us to the principles on which true worship must always be based. Perhaps we can discern at least two of them.

1. The tabernacle, centering in the darkness of the Holy of Holies, was an object lesson in the infinite majesty of the Divine Being. Religion points upward to the final perfection of power and goodness, and all worship must express the reverent sense of the transcendent holiness of God.

2. Man must walk with God, but he must walk in humility. In Christian worship the cross is central as a visible symbol of the love of the holy God bringing salvation to the last and the least of those who will in faith accept it, as it is also a symbol of the greatness of the gap which love had to span.

Preaching to Win the Pea

Boston University Annual Preach Conference

Dean Walter G. Muelder has just nounced the Sixteenth Annual Preac Conference to be held at Copley Meth Church, Boston, Feb. 11th, 12th and with the timely theme, "Preaching to the Peace." Dr. Muelder says of this co ence: "This theme suggests the unfin task before us, which is our obligation church to make good on the sacrifices o war."

The advance program indicates a l number of outstanding speakers and aut ties in various social fields than there been in former conferences; a social t which is indicative of the new regime at ton University School of Theology, which fits into the needs of their trans from war to peace times. Here is a li the speakers:

A. Clayton Powell, Jr., Negro Cong man from New York City, on the th "The Unfinished Business of the Pe James B. Carey, secretary of the Congre Industrial Organizations, on "The Issue Industrial Peace"; Herbert Gezork, prof of social ethics, Andover-Newton, on "C tian Bases of Peace in Germany"; Hu Dupré, World Student Service Fund, "Youth and Global Conscience"; three M odist bishops: Bishop L. O. Hartman "Democratic Freedom and Spanish Fasci Bishop G. Bromley Oxnam on "Facing Realities in Establishing World Order"; Bishop Newell S. Booth on "A Bill of Ri for African Labor"; two representative the world wide mission field, Dr. Ralp Diffendorfer, on "The World Parish," Floyd Shacklock on "Christian Bases of P in Japan"; three representatives from a pastorates: Frank A. Court, pastor of the Methodist Church in Duluth, Minn., "Reconversion in the Life of the Chur Weldon F. Crossland, pastor of Asbury M odist Church in Rochester, N. Y., on Planned Program for the Church Year"; Dutton S. Peterson, representative speci in rural church work, of Odessa, N. Y. "God of the Sod." Earl Cranston, the lips Professor of Religion at Dartmouth lege will speak on "Christianity and Rights of Minorities." Dr. Daniel L. M will open the conference with the the "The Peace We Preach" and the an alumni banquet will be held on the ever of Lincoln's Birthday with Dr. Charles Boss, Jr., chairman of the Commission World Peace of The Methodist Chu speaking on "Conscription and the Chris Testimony."

Council on Marriage

Miami, Fla. (RNS)—Organization o Council on Education for Marriage and F ily Living has been announced here, with Rev. Albert Dale Hagler as president. O pastors and civic leaders are associated in group to offer aid and advice in solving f ily problems. Courses and lectures are planned.

Missionary Cultivation Changes Things

arl A. Reppert of the Erie Conference tes:

When I came to Panama in the fall of 2, I found that the charge paid $125 for rld Service and had been doing the same several years. This I felt was far below at they should be doing. Hence I outlined mple program which I hoped would give people greater vision and deepen their secration for the important work of the rch. I began by printing a magazine, *Assistant Pastor,* each month. I gave cer- portions of this paper to missionary vs. Then I enclosed each month one of good pamphlets sent out by the board. m time to time I have had a missionary aker, and have shown on occasions some the motion pictures of their work. I al- ys give an annual missionary sermon, and l several more during the year. On the rth Sunday night of each month the Meth- st Youth Fellowship has a pot-luck sup- , and an outside speaker on missions. en they use the missionary study book as topic for some of their meetings. The rd at times has given us the name of some ssionary to whom we designate our con- butions so we can feel a sense of direct onsibility. Usually I have something con- ning missions in the bulletin each Sun- y."

These several efforts have seemed to en- rage our people, enlarge their vision, and p up their giving. At the 1944 session of conference I was able to report $453 paid World Service, $107 for special gifts, $100 the week of dedication, $200 in produce l cash for the orphanage in our district, l over $110 for other special gifts like the dent Day Offering, Race Relations, etc. is makes a total of $970. This past year record has not been quite as good, and it stands up fairly well. We gave $423 to rld Service, $96 to special gifts, and over 00 in other special gifts. In addition to all s, the charge over-subscribed the Crusade Christ Fund by 200%, and paid it all by ference time.

"I am convinced that this entire increase s come because of the missionary emphasis rough the regular channels of the church, mphlets of the board, and study groups of ung and old. It is true that there is more ney around, but there still is much of it ing into wrong channels. Therefore I am ing to try to divert more of it for the eat work of the Master."

Japanese Ambassador to Leave Vatican

Rome (By Wireless) (RNS)—Japanese mbassador Ken Harada is expected to leave me shortly to return to Japan, Vatican thorities announced. The ambassador, ho had a farewell audience with Pope Pius II, is leaving Rome in deference to Allied cupation orders requiring Japan to sever plomatic relations with all foreign states.

Youth in the News

MILDRED KEYZER

Peninsula Conference M.Y.F. Elects Officers

On October 19, 20, and 21, the Peninsula Conference Methodist Youth Fellowship held its second annual convocation at Cambridge, Md. During the business session on Saturday, the following officers were elected to serve for the new year: president, Edwin C. Thomas, Wesley Jr. College, Dover, Del.; vice-president, Herman Rhue, Hurlock, Md.; secretary, Anne Brewington, Salisbury, Md.; treasurer, Helen Montaigue, Wilmington, Del. Commission chairmen: worship and evangelism, Geneva Ruark, Delmar, Del.; missions and world friendship, Robert Holdway, North East, Md.; community service, Aileen Findlay, Easton, Md.; recreation and leisure, Norris Meredith, Wesley Jr. College, Dover, Del.; publicity chairman, Audrey Schreck, Milford, Del.; promoter of Methodist Youth Fund, Ruth Guessford, Odessa, Del. With an enrolment of 256 young people from the conference, the week-end was considered to be a great success.

Wyoming Annual Conference Holds Conclave

The youth of Wyoming Annual Conference met Saturday night, Nov. 3rd, at Asbury Church in Scranton, Pa., for their annual conclave. Following the opening song service, president Janis Leisenring presided over the business meeting which included election of officers. Frank McGee of the Northeastern Jurisdictional Council, which also met in Scranton that day, appeared before the group with a presentation of *concern.* A service of worship was led by Emma Blaisdell, assisted by Ned Eastman. The Rev. Felix Zaffiro spoke challengingly on the evening's theme, "Christ Waiting for Youth." The evening was climaxed by an inspirational candlelight installation service, after which the newly elected officers, led by their president, Ned Eastman, lit other candles until every person in the room held a lighted candle and joined in singing the hymn, "Follow the Gleam." The officers were installed by the Rev. Clyde A. Schaff, conference executive secretary.

Alice J. Ackley of Waverly, N. Y., is the publicity chairman for the Wyoming Conference Methodist Youth Fellowship.

The Miss Virginia Henry Meeting

In Syracuse, N. Y., members of the Central New York Conference M.Y.F. and their adult leaders met at the First Methodist Church for the coaching conference conducted by Miss Virginia Henry. Following a meeting of the adult leaders, officers of the conference and its districts met and the duties of each officer were outlined clearly. The entire group met for a "warming-up" session after supper had been served. Chairmen of the four commissions and presidents then met separately and Miss Henry talked to each group, answering questions and offering suggestions. The groups then came together again, with Miss Henry answering further questions which had arisen and making numerous suggestions to the group. A worship service brought to a close Miss Henry's description of a smoothly running youth group.

D. Norman Brady of Syracuse is the publicity chairman of the Central New York Conference M.Y.F.

The Circuit Rider

The New England Southern Conference M.Y.F. publishes a fine four-page paper, "The Circuit Rider," which appears once a month. It contains M.Y.F. news from the National Conference level to the local church level, a to-the-point editorial, and a poetry corner.

Pittsburgh Conference Echo Service

Despite icy roads, snow, cold, and wind, approximately six hundred "brave

(Continued on page 68)

A Neighbor's Crusade Story

CHARLES DRAKE SKINNER

Joliet-Dixon District Superintendent

The campaign of Visitation Evangelism on the Joliet-Dixon District of the Rock River Conference reveals some very interesting facts. One of these was the adaptability of "The Plan" to small churches where the pastors were student supplies. A few illustrations will suffice.

New Lenox was one of the thirty churches covered by the School of Evangelism held at Joliet October 22-25—a small church reporting 172 active members. After conference last June, Ralph L. Miller was appointed supply pastor. He is one of the nine young men to go into the ministry in the past five years from the Joliet-Dixon District, and is a student at Northwestern, preparing to enter Garrett. New Lenox is his first charge. He and his laymen followed instructions about making a survey and cooperating in "The Plan." The report from this small church, Dec. 31st, shows thirty-four received by letter, thirty-six received by confession of faith, or a total of seventy received into full connection, with fifteen more under instruction.

Malden, where Hollis Shook is pastor, made careful preparation beforehand. In addition to a survey of the community, the members called two-by-two and left literature about the Crusade and the missionary work of the church. When the time came for the four nights of visitation, the laymen were given instruction by J. Milton Kinney, a student pastor at Harding. The results were twenty-four decisions, all but one being first decisions. The work continued and the pastor has received twenty-nine persons on confession of faith. The Malden church reported at last conference 168 active members.

The student pastors at Ohio and Steward—Carl Keightley and Robert Townsend—agreed to exchange work during the Thanksgiving vacation in the interest of visitation evangelism. Carl Keightley instructed the laymen at Steward, where they had twenty-nine decisions. At Ohio Robert Townsend instructed the laymen for the next four nights, and thirty-nine decisions were secured. Last conference Ohio reported 174 active members and Steward 180.

The largest piece of evangelistic work in a rural field on the district, from the standpoint of numbers, was on the *Maple Park and Cortland* charge, where Robert Prater, a first-year student at Garrett, is the pastor. At conference time last June, Maple Park reported 104 active members and Cortland 77. Here, again, very thorough work was done in the way of preparation and "The Plan" carefully followed. Harold McElvany, student pastor at Epworth Church, Ottawa, drove out from Evanston each night to give the instruction to the laymen and assist in the visitation. In four nights' visitation, forty-three decisions were secured at Maple Park. A little later, Joseph Temple, pastor at Lee, who is serving his first church as a student supply (and who grew up on the Joliet-Dixon District), drove over to Cortland for four nights to instruct the laymen there. It was his first experience at such a task, but he wrought well. Thirty-five decisions were secured at Cortland, making a total of seventy-eight decisions for the charge, where the two churches had reported a combined membership of less than two hundred.

These instances show what can be accomplished by earnest pastors *who faithfully follow "The Plan,"* and make use of the experience of others, even when the pastor is young and inexperienced, and where the field is small.

Crusade News

Crusade funds, distributed throug Division of Home Missions and Churc tension of The Met Church, New York have been utilized to the establishment of churches, reopening of doned ones, and bu and improving other c properties. Following few brief illustrations of the type and of the work:

Three new Methodist churches have opened in the Cookson Hills area of homa, where in three counties coverin square miles there were 60,000 unchu people. In one instance, lumber fro abandoned Baptist church was used to vert a store building into a place of wo a chapel built on a farm served yet an community, and the third church will the congregation now meeting in a s house.

Because of the Crusade grant, people South Georgia Conference were inspir contribute toward and work in the bui of an attractive chapel in the 111-year tumble-down, abandoned Methodist chu

Condition of properties in the Soutl Mexican Conference is a "blot upon Me ism," states a report from the Board of H Missions. However, with the aid of Cr funds, efforts are being made to alleviate condition. A modern parsonage has built in one community and now shelt pastor and his family who had been l previously in an "unsafe hut." The base of the parsonage provides room for the e tional and recreational program of the ch

The Board of Home Missions, in its i efforts, has put Crusade funds to wor sections where the need is greatest, an ready results may be seen in communiti Texas, Alabama, Missouri, Tennessee, ginia, North Carolina, Kentucky and parts of the country.

The extent of property loss to The Met ist Church in China is as yet unknown $100,000 of Crusade funds are being us an initial effort to restore congregations buildings so that the work of the church continue. Fifty thousand dollars of this is being spent to assist missionaries stranded in West China to travel bac their work in the north, east and south, the other $50,000 will be used in liber China for emergency repairs on pro damaged during the war.

(See page 67 for other Crusade News

oover Bids Churches Save Youth

HICAGO (RNS)—A concerted effort must launched by the churches of America to the delinquent youth of the country m turning into hardened criminals, J. Ed- Hoover, director of the FBI declared in endorsing the 1946 Youth Week (Jan. Feb. 3), sponsored by the United Chris- Youth Movement, administered by the ernational Council of Religious Education.

"Youths too young to vote accounted for 4 per cent of the arrests last year," over revealed. "Failure to make contact h the citizens of tomorrow is producing ertile field for future crime.

Others endorsing Youth Week were omas J. Watson, president of the Inter- ional Business Machines Corp. and Dr. arles Seymour, president of Yale Univer- y.

"The world's future will be in the hands the youth of today," Watson declared. "What these young men and women will be- me tomorrow depends upon the education d moral training they receive today."

ustralian Criticizes Selection of Cardinal

SYDNEY, AUSTRALIA (By Wireless) (RNS) Sharp criticism by the Australian Minister r Information, Arthur Calwell, marred herwise general rejoicing by Australian atholics over the elevation of the Most Rev. orman T. Gilroy, Archbishop of Sydney, a member of the Sacred College of Cardi- als.

An influential member of the Australian deral government, Calwell sharply de- unced the selection of Archbishop Gilroy r the cardinalate and stated that Arch- shop Daniel Mannix of Melbourne was more deserving of the honor, due to his nger and more arduous service and his reater intellectual ability."

The critical note sounded by Minister Cal- ell was accentuated by his denunciation so of the Most Rev. Giovanni Panico, postolic Delegate to Australia. He asserted at "the sooner Dr. Panico is recalled, the etter it will be for the Church in Australia, s his influence in Australian afiairs is not ne best."

Observers here predicted that Calwell's utburst, which has already brought pro- ests from many quarters, may precipitate olitical repercussions that will affect the la- or government.

Dr. Gilroy is the first Australian-born pre- ate to be named a Cardinal. Before becom- ng a priest, he was employed in the Post- aster General's office, and during the first Vorld War served as a wireless operator on oard a troopship. As a churchman he has hown outstanding organizing ability, but as not been as prominent in public affairs s Archbishop Mannix or Archbishop James Duhig of Brisbane, both of whom are noted or their fearlessness and outspokenness on ublic issues.

It Is a Time to Share

BISHOP HERBERT WELCH

Should we send relief to Germany and Japan? The answer is clear, Yes. Because we are Christians, we cannot draw the line between allies and enemies, when it comes to the relief of human suffering, including the woes of little children—who can not be either enemies or allies! But at present the American Government does not permit private agencies to send funds or supplies to either of these former enemy countries, and UNRRA is shut out by its very charter. The Army of Occupation is undertaking to see that huge food stores are used, which will at least prevent any wholesale starvation. This is far from enough, but until we can persuade the government to modify its present regulations (try to influence the authorities through your senators and representatives), we must concentrate our efforts in other directions, while holding gifts for Germany and Japan until the way opens.

In Korea, the prime need is clothing; in China, clothing, food and medicines; in the Philippines, supplies of all kinds. In France, Belgium, Holland, Norway, the worst of the food crisis is past, but clothing and bedding are urgently called for. In North Africa, the food shortage is acute. In Italy, recovery is slow and general relief is more than welcome. In Czechoslovakia, Poland, Jugoslavia, apart from what UNRRA is able to do, the relief process is barely begun, and every type of aid is in order.

These are but hints or samples of what is true over half the world. Literally, millions of men, women, and children—our folks—are hungry, homeless, ragged, and despairing as the result of the mighty conflict which has been fought out over their lands. And, as some Christian leaders in Europe have put it, "It is an insult to God and man for the Church of Jesus Christ only to say to suffering millions,—'Go in peace, the Lord will provide,' and then do nothing more."

We need a program. (1) UNRRA and Red Cross are doing and will do the large-scale rehabilitation of industry, agriculture, and transportation, together with much direct feeding and the distribution of clothing collected through the National Clothing Drive. All our people should give hearty support to this community enterprise, January 7-31. (2) All cash gifts for Overseas Relief, for whatsoever country or whatsoever group, should be sent to MCOR, 150 Fifth Avenue, New York 11, N. Y. (3) Contributions of clothing or non-perishable food (no glass jars!) and other miscellaneous relief supplies should be sent by parcel-post or prepaid express to United Church Service Center, at New Windsor, Md., or at Modesto, Calif., if more convenient. Here are warehouses which are being used by a number of the Protestant churches, including The Methodist Church, in a cooperative relief undertaking. Such parcels should be marked with the name of the sending church and with the country of destination, if the donors have a preference. Distribution will be made through church agencies abroad to Protestant pastors and people; if it is especially desired that the gift go to our Methodist people, packages may be marked, "For Methodist Relief." Used clothing should be mended, clean, and ready to wear. (4) If a donor wishes to send relief to one person overseas, names of suitable recipients in some countries can be furnished on application to MCOR. Or cash for such a parcel may be sent to MCOR with a specific address, and the parcel will be made up and sent from New York. (5) As to the relief materials most needed, some may be specified: shoes, gloves, mittens, sweaters, underwear, overcoats, suits and dresses, cloth remnants, discarded neckties, old felt hats to be cut up for shoe-soles, blankets, needles, thread, soap, vitamins and simple medicines. For foods: powdered milk, dehydrated soups and eggs, tea, coffee, chocolate bars, cocomalt, canned meats, cheese, butter, bacon, dried fruits, dry cereals, canned vegetables.

"The opportunity of the age is ours if we hasten to these people with our arms laden with the necessities of life, which we can give them in the name of the Savior."

China

$100,000 OF CRUSADE FUNDS HAVE JUST BEEN RELEASED TO CHINA

This money is being used for emergency repairs on churches, hospitals, and educational institutions; also, for the urgent return of stranded Methodist workers to their homes.

Pay your Crusade pledge in full on Pay-Up Sunday, before January 31. Remember—

Success Depends on Every Congregation

Getting a Kick out of Life

William L. Stidger

"While All the World Went on without Him"

Recently at the Wesleyan Association Annual Dinner, at which Dr. William Pearson Tolley, Chancellor of Syracuse University, was the chief speaker and at which John Wear Burton, president of The Methodist Church in Australasia was presented with the Zions Herald Churchmanship Award for 1945, I heard a great and timely story. It was worth going to that banquet just for that story.

Dr. Tolley told of how Dr. Halford E. Luccock had been reading Washington Irving's works last summer on his vacation and had delved into the Rip Van Winkle story. He told of how old Rip had gone to sleep and slept for twenty years; that when he went to sleep a picture of George the Third adorned the tavern walls; but when he awoke twenty years later, a picture of George the First (Washington), hung on the walls of the town tavern. "First in war, first in peace, and first in the hearts of his countrymen." That was a symbol of what had happened in those twenty years.

But the worst thing that had happened to old Rip Van Winkle, according to Dr. Luccock, was that he had slept through an entire revolution; through an historic period when the whole world had been changed.

Then Dr. Tolley added: "That is what happens to so many of us. We sleep while a global war is taking place around us; we sleep while thousands of boys are dying for us; we sleep while an atomic bomb is changing the destiny of humankind. That is, we sleep unless we have a wide-awake, socially-minded publication such as Zions Herald as a gadfly to keep us awake and aware of what is happening in the world. None of us can be Rip Van Winkles with a church paper of independent action on the job."

As Dr. Tolley was telling that Rip Van Winkle story and making its application to *our* paper, I remembered another illustration of that same Rip Van Winkle idea, and later passed it on to him after his address. Here it is:

"He looked importantly about him
While all the world went on without him."

Even people who are wide-awake can be passed by just as if they were asleep if they are so self-centered, egotistical, and oblivious to the social trends, that they are *not aware*. I got a kick out of that whole evening, but especially out of Dr. Tolley's speech and that story of Rip Van Winkle.

Prayer for Peace

New York—Bishop G. Bromley Oxna[illegible] president of the Federal Council of t[illegible] Churches of Christ in America, has urg[illegible] the churches of this country to join wi[illegible] Christians of other lands in special pray[illegible] services for a just and durable peace to [illegible] held during the first meeting of the Gene[illegible] Assembly of the United Nations, which beg[illegible] in London on Thursday, Jan. 10.

Bishop Oxnam hailed the event as o[illegible] "for which many peoples have prayed a[illegible] worked and sacrificed through grim a[illegible] tragic years."

He pointed out that the British Council [illegible] Churches had arranged weekly services [illegible] prayers during the period of the meeting.

Declaring that "the task of building a ge[illegible]uine world community is primarily a mor[illegible] and spiritual undertaking," Bishop Oxna[illegible] expressed gratification that the assemb[illegible] should hold its plenary sessions in Centr[illegible] Hall, Westminster—a Methodist church [illegible] London.

"If the constructive promise of cooperatio[illegible] is to be achieved and the great peril of a[illegible]omic war is to be averted," he said "the[illegible] must be a new and solemn dedication to hig[illegible] principles of justice and brotherhood on th[illegible] part of statesmen and peoples alike."

MR. BIGGOTT

"I have come to entertain the wounded. Lead me to the ward for white, native-born, sixth-generation Americans."

Bits of Fun

| middle-aged woman stopped a man on street and demanded:
Vhy aren't you in the Army?"
he man, well past the draft age, replied:
For the same reason you aren't in the es."—*Watchman-Examiner.*

pag, long ago the Board of Aldermen of wn in Mississippi adopted the following e resolutions: (1) To build a new jail; to build it out of the materials of the old jail; (3) to use the old jail until the new one was finished.—*Watchman-Examiner.*

The oldest inhabitant was asked by the preacher to what he attributed his longevity.

"Regular habits," came the prompt reply.

"Any one in particular?"

"Well—aye, breathing! Yes," said the old man, "I'll be 90 tomorrow, and I haven't an enemy in the world."

"A beautiful thought," said the preacher.

"Yes, sir," went on the old man, "I've outlived them all."—*The Link.*

Night fell and the two tramps began to look around for a place to lay heads.

"What yer going to use as a pillow?" asked Willie.

"This bit of drain-pipe," said Tom.

"Drain-pipe," echoed his companion. "Won't that be a bit hard?"

"'Course not," said Tom. "I'm going to stuff it with straw."—*Alabama Christian Advocate.*

A woman wrote to a daily paper from a very lonely rural spot as follows: "My sister and I aren't exactly lonely out here. We have got each other to speak to, but we need another woman to talk about."—*Watchman-Examiner.*

IMPORTANT ACCESSORIES IN RELIGIOUS EDUCATION
16mm. MOTION PICTURES
2x2 NATURAL COLOR SLIDES
RENTALS AND SALES
PROJECTORS AND PROJECTION SERVICE
The Pathescope Company
438 Stuart St., Boston

The Homemaker's Corner

Mrs. Harry A. Burnham

A Carless Conversation

"The point of view makes such a difference in our judgments and actions on many important matters!"

A friend of mine voiced this bit of philosophy to me the other day when she was speaking about the family automobile, which, in the days before the war, she used a great deal, but which she learned later was not, as she had supposed, an absolute necessity.

The first thing which a lack of gasoline taught her, and which she plans to remember, was that walking is healthy and extremely pleasurable.

She bought a rolling basket, or whatever it is that they call the wheeled wicker containers into which one can put a peck of potatoes, a bag of flour, or anything light or heavy. She declares that she hasn't had so much fun with anything since the days when she used to pack groceries all around Johnny in his carriage.

There were so many things which she enjoyed about her daily walks to the shops that she is sure she will not again use the car for marketing.

One experience was the making of many friends along the way. "Why, I never knew my neighbors before," she exclaimed. "I always rode by their houses in a cloud of dust."

But now she looks forward to stopping at garden gates to admire a newly opened rosebud, or to wave to a friend who "hoo-hoo's" at her from a back porch. A few days ago she and some neighborhood children engaged in a snowball contest. She admits that her aim was not as good as that of the youngsters.

She made a delightful new friend. At first it was just a nodding acquaintance as a little old lady sat at a window. Then it ripened into a wave of the hand. Then, when windows could be opened, into a short chat. And finally into a very precious friendship with a wheel-chair grandmother. "And to think I would never have known she was there if I had rushed past in my car!"

And, since she isn't worried about parking limits, she has had opportunity to talk with the grocer; to learn something of his problems, which has made her much more charitable toward his repeated, "Sorry, I haven't got."

This is only one phase of her carless discoveries, and her point-of-view philosophy. She made a final remark which was appreciated both for its truth and its humor. She said, "The exercise I have taken has made the view I get when I look in my mirror much more satisfactory to me."

Next week another gasoline discovery she made.

BOOKS

"Thy Health Shall Spring Forth"

The healing ministry is attracting a body of literature especially appropriate and important to this phase of religious ministration. Russell Dicks, well-known for his contributions in the pastoral field as it is related to the hospital, has added a necessary volume, entitled, "Thy Health Shall Spring Forth."

It is a book of many uses. The diseased and ill will welcome it. The minister and hospital chaplain will find it essential. The nurse will be encouraged by it in moments of despair and discouragement. The physician will also find it beneficial.

Its pages are full of poems, prayers, bits of advice to the hospitalized, and helpful orientation. (The Macmillan Company: N. Y. Price, $1.25.)

"Event in Eternity"

"No other prophet speaks so intimately to our time from so great a height; nor any other more tenderly to our hearts from the heart itself of God!" In so many words does Dr. Paul Scherer beckon the reader to search with him through the dynamic chapters of Isaiah 40-66. With literary splendor, and careful study, the judgments of a righteous God are related poignantly to the twentieth century world, wherein some men would ask with the Psalmist "How shall we sing the Lord's song in a foreign land?"

"God Himself must find it hard to make any music of the spheres, with this world looking up into His face, grinning at Him with its evil, doing Him the distant honor of high words maybe, then going about its business as if He did not exist; . . ."

Introduced by a survey of the historical setting out of which came this "Event in Eternity" of Second Isaiah, Dr. Scherer has built a strong foundation for a five-fold consideration of these stirring chapters: "The Glory and Majesty of God"; "God in History"; "The Eternal Purpose"; "The God Who Would Be Man"; and "The Divine Vocation," are the five areas charged with power, by Dr. Scherer, now associate professor of homiletics at Union Theological Seminary in New York. He was pastor of the Evangelical Church of the Holy Trinity, New York City, for twenty-five years, where he became known as one of the nation's finest preachers. He is also author of "For We Have This Treasure," Lyman Beecher lectures for 1943, at Yale University.

A great voice has spoken to our time, that of Isaiah speaking in "Event in Eternity," via Dr. Scherer. The torch of truth has been passed on for our repentance in fact. (Harper and Bros.: New York. Price, $2.)

"America and the New World"

The Merrick Lectures, 1945, were given at Ohio Wesleyan University by Sir Norman Angell, a former member of British Parliament, Dr. Hans Kohn, a Czechoslovakian scholar and author, Sir Bernard Pares, an authority on Russia, Dr. Maxwell S. Stewart, economist and associate editor of the *Nation,* Robert A. Smith, journalist and author, Dr. Charles W. Iglehart, professor of Missions at Union Theological Seminary, and Senator Joseph H. Ball from Minnesota.

These seven authorities have analyzed some of the leading factors which affect the relationship of America to Britain, Germany, Russia, China, Southeast Asia, Japan, and the New World. Each of the speakers in this series has distinguished himself in the arena of world affairs through his study and political action.

The book serves as an excellent basis for study and consideration of America in its relations with the world. Although lectures given by a group of individuals can never deal with a particular problem in an entirely adequate manner, they are valuable in pointing up the major issues for further examination. (Abingdon-Cokesbury Press: N. Y. Price, $1.50.)

"The Gospel According to Gamaliel"

Gerald Heard, the well-known author of "The Creed of Christ," and "The Code of Christ," makes another invaluable contribution to Christian literature in his latest book, "The Gospel According to Gamaliel."

The author writes under one of his strongest convictions that "a duty lies . . . on any writer to attempt in whatever manner he may, to popularize this 'peaceful good news to all men of good will.'" As he considers the honest differences that occur among the leading students regarding the teachings of the historic Jesus on major issues, he says, "Anything which will help Gentiles to understand how much their Christ owed to the Judaism of His day; anything which will help Jews to regard Joshua as great with all the greatness of their beloved prophets, may do something, however slight, to help rid i civilization of one of its worst blots."

The story is told in stirring narrative fo It is written in a style and mood that i once popular, effective and justified in age. (Harper and Brothers: N. Y. Price,

"The Coming Great Churc

Canon Theodore Otto Wedel, in dea with the subject of "The Coming G Church" is dealing with a great and m consideration, as well as one of increasing portance to a divided world. His work plea for one holy catholic and apos church. It is a plea for "one great fellow of love throughout the whole wide ear Canon Wedel believes that "ecclesiastical lationism" is doomed.

In this contribution to the Doctrine of Church the author considers the Ecumen and Liturgical Movements and the Re to Orthodoxy. In his chapter on "The Ch of Christian Faith," he treats the defini of "church." Another chapter deals "The Catholic-Protestant Chasm," and concludes with "The Problem of Ch Order." (The MacMillan Company: N. Price, $2.)

"The Minister Teaches Religion"

In the foreword to this book William Anderson says, "Religious education has b a recognized field for several decades. in all that time no adequate book has peared to outline the duties of the pasto carrying out its purposes. Here at long . . . is a worthy book in that field."

Frank A. Lindhorst, head of the Chris Community Administration at the Colleg the Pacific, gives body to the fact that minister teaches religion with every con as well as intentionally. It is a guide of pecial value to the clergyman, yet it is the greatest importance to the layman in ested in the total program of religious cation.

A comparison of the "old and the new Christian education" introduces this volu of methods and viewpoint. Essentially, "old" comprises the content-centered proach, while the "new" seeks emphasis the experience-centered point of view. Ba ally, one approach is autocratic, while other is democratic. The fact that "ob tives grow with the persons" is elabora suggesting that this holds in every area life as well as Bible study.

A summation of chapters may serve to dicate the breadth of the author's consid tion: The minister teaches religion throu the pulpit, to small children, boys and gi youth and adults; through the home, others; he helps his teachers teach religi and he enlists the community to teach ligion. Finally, the "Minister Grows as Teaches Religion."

In each of these areas the author sugg methods, steps to be taken, classification goals, programs, objectives, and a bibli raphy pertinent to specific problems. Frank A. Lindhorst. Abingdon-Cokesb Press: N. Y. Price, $1.)

Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

"Meditations for Men"

niel Russell, pastor-emeritus of the Rut- Presbyterian Church, New York City, made a unique and distinguished con- tion to the field of devotional literature. litations for Men" is a superior source spiration for men in all walks of life. style is forthright and convincing. The age is clear and unmistakable. The ar- ement is topical rather than chronolog- yet each reading is set off numerically. excellent topical index offers a ready e and quick reference to short sermon- dealing with major Christian considera- .. Biblical texts and illustrations are tifully woven into every meditation. In tion the illustrations abound from liter- e, history and contemporary life. It is a of sermon germs, guidance, communion itations, all of which carefully relate tual principle to everyday activity. The is full of crisp, concentrated cores of ecrating challenges. Indeed, many women also want to read "Meditations for Men." ingdon-Cokesbury Press: N. Y. Price, $1.)

The Supreme Possession"

. Ray Jordan, author of "We Believe," ok at the Stars," and eight other volumes ermons, contributes "The Supreme Pos- on" to the evangelistic needs of Chris- ty.

e asks, "Have we outgrown evangel- ", "Can you recommend your religion?", at is my business?", and other searching tions which he answers ably. He ties up liscourses on these problems with a note rgency; "It is later than you think." "The eme Possession" is "religion made real." ingdon-Cokesbury Press: N. Y. Price, 0.)

Methodist Youth Public Speaking Contest

ash and college scholarship awards unting to $24,000 will go to thirty win- of a National Methodist Youth Public aking Contest which the Council of Sec- ries of the World Service Agencies of Methodist Church has authorized.

ethodist high school students will de- ten minute addresses of their own com- tion on the general theme of "The World rice of The Methodist Church," in com- tion for six first prizes, one in each juris- ion, each consisting of $500 in cash and ur-year scholarship.

each jurisdiction there will also be a nd prize of a three-year scholarship and in cash; a third prize of a two-year larship and $300 in cash; a fourth prize one year scholarship and $200 in cash; a fifth prize of $100 in cash.

he contest will begin this fall with local rch contests under the direction of the ors. These must be concluded and the l church winners determined by Christ- of 1946. District contests will follow un- the supervision of the district superin- lent and a committee to be chosen by him. These district contests must be held before Easter Sunday, April 6, 1947.

The Conference Contest, under the supervision of the cabinet, will be held before June 30, 1947. Area contests will follow, under the direction of the bishop, and will be concluded by July 30. The jurisdictional contests will be held during August and must be concluded by September 1, 1947.

Present plans call for the six jurisdictional winners to compete in the national finals at the General Conference of the church in 1948. There will, however, be no additional prize for the winner of the final round.

The contest is designed as an educational and promotional project in the interests of the World Service program of Methodism. Complete details will be announced at later dates. A committee of three from the Council of Secretaries—R. Z. Tyler, W. K. Anderson, and Ralph Stoody—drew up the initial plans. This committee enlisted a group of youth and student workers who elected Caxton Doggett, 150 Fifth Ave., as the executive director of the contest. The group Dr. Doggett will work with includes Hoover Rupert, H. D. Bollinger, Harold Bremer, and Emily Hooder of Nashville; Harry C. Spencer and Miss Helen Johnson of New York; and T. B. Echols of Austin, Tex.

Crusade News

During the Boston Area Crusade, the Bangor District in Maine secured 80% of its quota of the Year of Evangelism. This rural district secured 50% more accessions during the recent evangelistic crusade than the total accessions reported for twelve months last year. After the district quota is reached, the evangelistic movement will continue to go forward toward the natural climax of the Easter season.

"We're having a great time. We won 47 for Christ and the church the first week, and will have 100 or more by Conference."—Paul McCoy, Newport, Del.

CHICAGO—Relief and Reconstruction Fund cash receipts total $22,284,081 to date, Dr. Thomas B. Lugg, Crusade treasurer, has reported.

A Prayer of Petition

J. Manley Shaw

Dear Lord: There is a matter that has been on my mind since Christmas and now I bring it to thine attention. Thou knowest all things and so it may be that thou art waiting for some one to ask before thou sendest help. It is about Brother Jones, the retired minister. I saw him buying his Christmas dinner, lambs neck and cabbage. He priced chicken as I was buying our turkey, but he bought lambs neck and cabbage. The year book of our conference says that he has a pension of $884 a year to live on for his 42 years of service to the church and the kingdom of God. I would not have thought much of this matter, thinking that he preferred lambs neck, but he has bought lambs neck or stew meat each week since. Now I don't think that this is from his love of neck, but rather from his lack of money. Is there some way that his pension could be increased to meet the increased costs of living? Be pleased, O Lord, to help Brother Jones in this his hour of need.

What is that, Lord, I might be able to help? Well now, Lord, you know that I give a dollar each Sunday, that is if I can attend church. I only make fifty dollars a week and how can I live on that with all the increased cost of living and the rate of taxes. Thy Book tells us that thou wilt care for thy children and so I ask that Thou wilt remember Brother Jones and his 42 years of faithful service in the kingdom. Let thy bounty be shown in this his day of need. In the Master's name,

Amen.

Cover Picture

Left to right, sitting—The Rev. William Gunter, Boston District, New England Conference; the Rev. G. Vaughn Shedd, Bangor District, Maine Conference; the Rev. Earl E. Story, Providence District, New England Southern Conference; Bishop Lewis O. Hartman, resident in the Boston Area; the Rev. Ray H. Cowen, Southern District, New Hampshire Conference; the Rev. Maurice L. Bullock, Springfield District, New England Conference.

Left to right, standing—The Rev. Francis D. Taylor, Worcester District, New England Conference; the Rev. Elwin L. Wilson, Portland District, Maine Conference; the Rev. P. M. Spurrier, New Bedford District, New England Southern Conference; the Rev. Orville E. Crain, Norwich District, New England Southern Conference; the Rev. Richard Kellogg, Northern District, New Hampshire Conference; the Rev. John C. Wingett, Lynn District, New England Conference; the Rev. Herbert F. Aldrich, Augusta District, Maine Conference.

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Youth in the News

(Continued from page 61)

souls" reached Emory Methodist Church in Pittsburgh for the annual Echo Service. According to the B-E-A-M, some reached the church in time to go home, and some didn't get back home until three o'clock in the morning! The Emory Church Youth Fellowship presented a worship program and the Rev. Harold E. Buell gave an interesting echo of Jumonville. Al Meek was leader of the program and was introduced by the Rev. Homer N. Clark. C. L. Shepard and Libby Carroll led the singing, with Cora Mae Blackhurst and Zoe Ross at the piano. Echoes of each camp were given by members and the deans were introduced. Several special numbers followed, and the program ended with the Jumonville song led by the Rev. James Gladden.

"Bonds Away"

The New England Methodist Student Movement recently issued a "New World Trust Bond" which will be on sale throughout December and January. These bonds will sell for a dollar each and the proceeds will be used for promoting Christian leadership in the colleges and universities throughout the United States. One half of the proceeds will be used for a special project—helping to reconstruct the Christian colleges in Nagasaki and Hiroshima, Japan, which were heavily damaged in the recent atomic bombings.

The atomic bomb has been holding the headlines for a long time now. Everyone is deeply concerned, but as yet little has been done to counteract it. The students in the New England Methodist Student Movement are making an effort to do something about the devastation wrought by this most terrible of all bombs—they are attacking the menace with an all-out bond offensive, and out of the ghost cities of Hiroshima and Nagasaki they hope to raise again the living symbol of Christianity.

The New England Methodist Student Movement headquarters are at 178 Newbury Street, Boston 16. Otto Steele of Boston University is president of the group and Mary Sue Barnett of Wellesley College is chairman of the trust bond committee.

Winter Entertainment Series

The Methodist Youth Fellowship of the Trinity Methodist Church in Medford, Mass. (New England Conference), is presenting its first annual winter entertainment series at Hobbs Junior High Auditorium in West Medford. The object of the entertainment series is to provide a projector and equipment for the church. On Dec. 4th, Edward F. Payne, author and cartoonist of "Billy, the Boy Artist," presented sketches from Dickens. Ethel Burrell in "Music as You Like It," and Madeline Stodder in new comedy impersonations were presented on Jan. 8th. Other entertainments to be held are: La Follette, in an outstanding program of magic on Feb. 19th; actress, comedienne, and author Anne Reid and Edith Marshall Clarke, novelty instrumentalist, on Apr. 23rd; and Commander Donald B. MacMillan, commander of twenty-five expeditions to the Arctic, in a timely lecture with natural color movies on "Greenland, New Empire of the North" on Tuesday, Mar. 26th. Howard L. Cook, of 360 High Street, Medford, is handling the business end of this project.

A Sub-District Is Reorganized

The Newton, Mass., Sub-district of the Methodist Youth Fellowship underwent a reorganizing process on Friday, Nov. 2nd. A Hallowe'en party at the Newtonville Methodist Church, with Pauline Pittman and Robert Meikle leading the recreation, attracted one hundred and fifty young people. Officers were elected also, with Robert Brightman becoming the new president. The Rev. Donald A. Wells is the sub-district's counsellor.

People

Robert Doyle, president of the New England Southern Conference M.Y.F., attended the National Conference meeting at Adrian, Mich., this last summer. His report was contained in the November issue of "The Circuit Rider."

D. Norman Brady, publicity chairman of the Central New York Conference M.Y.F., is a prospective preacher.

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On a Wide Circuit

W. W. Reid

Evangelism

Evangelism is, technically, the bearing or the telling of the Good News that Jesus Christ brought to earth, and that was embodied in Himself.

Within the last century or more, the term evangelism has come to be applied particularly to the effort to win men to acknowledge Christ as their Lord and Master; then to express that new life in service to their fellows in the name of Christ.

Too often, I fear, men have been won to a lip-service to Christ, to a sort of personal satisfaction and selfish joyousness—perhaps even to a smug complacency—through compliance with outward religious forms, and the repetition of phrases and creeds the deep meanings of which are barely unders while service to man, which was centr Christ's teaching, never followed. The known testimony that "The love of G in my heart," repeated Wednesday Wednesday by the church member v meanness to his family and whose hard gains with his fellow-townsmen were verbial, probably did more to kill the mony-prayer-meeting than did all the causes generally given for its passing.

Jesus said: "Thou shalt love the Lor God with all thy heart, and with all thy and with all thy strength. . . . Thou love thy neighbor as thyself." The seco these commandments, he said, "is like u the first. His life bore out that ideal: Ch love for God was shown in love for an vice to his fellowmen, his neighbors. love is the summary of the Gospel, the w of the Good News.

I have little patience with those who "I preach the personal gospel"; and no with those who declare, "I preach the s gospel." Each is preaching a partial g The gospel of Christ is both: getting th dividual to "turn about" and place hi within the hands and purposes of God; then expressing that self-abandonment i vice to neighbors. That is really becomi follower of Christ.

I hope the campaign of Evangelism not stop with ten-minute visits, the signi cards, the promise of church attendance, the promise of church membership. may mean nothing. They should mean, ever, the first step toward the changing life—and then the setting of that life new pathways of human service for Ch sake. The decision should begin a peri Christian tutelage.

Bibles for Children

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nch Bourgoisie at the Bar of Justice

(Continued from page 53)

cable harsh note would be sounded. This red whenever any reference was made e laboring classes. Then it became cru- evident that these fine people were con- d that the proletariat was not entitled e advantages they (the bougeoisie) were ing as a matter of course. Then a very ble atmosphere of selfishness dulled the conversation and robbed the richly d table of its succulence.

oner or later the mistress of the house certain to refer to the "Sunday chicken" e working man. This Sunday chicken become a sort of symbol of usurped priv- of passing supremacy. "Why," the ex- nt *bourgeoisie* would sigh. *"We* cannot longer afford to eat fowl; but you can re that on market days every working s wife goes home with a fat chicken in basket." This evidence of increased afflu- on the part of the poor did not give the pleasure to the comfortable upper class, ight have been expected. On the con- , the French bourgeois looked upon any ioration of living conditions among the ing classes as an encroachment on his personal prerogatives. This attitude was of a religious conviction that it was a of the divine purpose that "the rich ld remain rich, and the poor, poor."

e "laborer's bicycle" was another thorn ourgeois flesh. Our host would dolefully ess his apprehension at the sight of tens ousands of young cyclists rolling out of city toward the open country on a Sat- y afternoon. He refused to admit that two-wheeled contraption was robbing public-house of a generation of besotted mers. He insisted that the youthful la- rs were stealing metal and parts from tial munition plants in which they were oyed, and assembling them into bicycles heir sweethearts and themselves! He was mous in his denunciation of a govern- t (The Front Populaire) which could it such wholesale theft and waste to le its preparedness program.

ese exaggerated statements were corrobo- d by the infamous Fascist daily *Le Jour,* h was to be found in the home of every respecting bourgeois, and were politely nated by those other pillars of democ- , *Le Temps* and *Figaro.* More than once Bailby, editor of the *Jour,* lamenting growth of power among the laboring , clamored for a Hitler to come and put n Communism in France, and bring or- out of the governmental chaos. In fact, charming host or hostess would prob- climax his or her tirade against the etariat by sighing, "What *we* need here Hitler."

nd they got him! Four years of hunger humiliation have probably brought the ch bourgeois to hate the Germans more, out hating his own working classes less. that the enemy is evicted, he probably can be heard to complain that it was the rer (Communist, he calls him) who ed the ruin of France by refusing to work e than eight hours a way, and his silly pretentions to a higher social standing. A visitor in a bourgeois home today would most probably still hear an echo of the chatter about the "Sunday chicken" and the "bicycle."

But excuse and condone, boast and strut as he will, the French bourgeois can lay little claim to the sympathy of the outside world. He has not played a very noble part in the great tragedy of the twentieth century. We know that it was he who clamored for Totalitarianism, fearing lest the Popular Front sweep away his savings and his privileges. It was he who sought refuge from Socialism in the arms of Nazism, he who disliked his own callous-handed brother more than the booted and spurred Prussian gentleman; he who, to protect his own interests, pitilessly sacrificed the savings of millions of his lesser countrymen. And it was from his ranks, not from those of the proletariat, that a Petain, a Daladier, a Reynaud, a Laval were recruited. Verily, as he stands today before the bar of justice, he has a grievous load on his conscience.

Christ Methodist Observes 93rd Anniversary

Christ Methodist Church, Philadelphia, of which the Rev. John J. Buchanan is minister, recently observed its 93rd anniversary celebration.

Among the special speakers were listed the following Philadelphia ministers: The Rev. George W. Perkins, of Mt. Hermon Methodist Church, who went from Christ Church as a boy into the ministry; the Rev. Walter J. Leppert, secretary of the Philadelphia City Mission and Church Extension Society; and the Rev. F. Lewis Walley, dynamic young pastor of the Bustleton Methodist Church, who gave a stirring address on "What's Right with the Church?"

At the fellowship banquet Mr. John W. Drain, president of the Board of Trustees, served as toastmaster, and special music was presented by the Rev. and Mrs. Richard W. Wright, of Mt. Zion Church, Darby, Pa. Former pastors present included the Rev. Dr. Samuel Bishop Goff, the Rev. Dr. A. A. Arthur, the Rev. Walter Canon, as well as Mrs. John W. Davis, wife of one of the former pastors.

On W.S.C.S. Night, a parody on the popular "Breakfast in Hollywood" radio program was presented by the Rev. Herbert R. Howells, of Llanerch, and refreshments were served to a large crowd.

At the closing thank offering service special music was provided by Lillie H. Fraser, soprano, and by Gustave Admeyer, leading Philadelphia baritone. An offering of almost $1500 was made to the church by those present.

Christ Church is situated in a white apartment house area in the western part of the city, an area completely surrounded by a Negro population in what social workers say is "the second worst race tension area in the city." The church carries on a social and community work, as well as the regular church program, under the leadership of its pastor, Dr. Buchanan.

Race Relations

Following is the complete text of the message, which is designed for use by churches and church groups on Race Relations Sunday, Feb. 10th, an annual event sponsored by the Race Relations Department of the Federal Council of Churches of Christ in America:

"This is a day of magnificent opportunity!

"The war has ended. The nations have committed themselves to cooperation in seeking to maintain justice and peace; men of many races have been comrades in arms and now are returning to their homelands with a new sense of the oneness of mankind.

"But this is also a day of deadly peril!

"Though the war has ended, insecurity prevails widely and hunger stalks in many lands. Though foreign foes of democracy have been defeated, the victorious nations are often tolerating flagrant and vicious denials of democracy at home. In every country selfish national interests are resisting the spirit of international and interracial cooperation, and the fear of another and incomparably more devastating war brings despair to the hearts of men everywhere.

"This crisis is deepened by the solidarity which is rapidly growing among the disadvantaged peoples of the world, especially the non-white races—a solidarity which holds both the hope of an ampler justice and the danger of vastly more disastrous conflict than the world has ever known. One thing is certain: The doctrine of racial superiority in the modern world is dynamite. When we consider racial tensions today, we are not dealing with some local or sectional or even national difficulty which, however serious, has strictly limited consequences. We are dealing with a situation of world-wide scope and, as war becomes more destructive, of literally terrifying possibilities. Either we find a way of destroying the antagonisms of race and the lust for power, or we shall be destroyed by them.

"This is a day of decision for America!

"Shall we set our faces toward the future by forgetting our provincialisms of race and class in a new awareness of the reality of human brotherhood? Shall we determine that justice shall no longer be denied any citizen of any country, whether in forum, polls, courtroom or marketplace? Shall we welcome all our returning war personnel including those of Negro, Indian, Mexican, Jewish and Oriental ancestry, who have been fighting for democracy abroad, into a revitalized democracy at home?

"Shall we point the way toward a true interracial community by renouncing all injustice, inequality of opportunity and all compulsory segregation? Shall we demonstrate this in our individual and group life?

"Or—

"By turning our backs upon the very ends we have been struggling to attain, by cherishing our prejudices above our principles, shall we turn victory into defeat, the soldier's pride into bitterness, and shut the door upon the hopes of mankind?

"This is a day of decision for the American churches!

"We have a mandate under God for bring-

(Continued on page 71)

A Plea for Unity

Chaplain Frederick W. Vogell

When I give a sex morality lecture in the army, I always preface my remarks with the idea that there are many who have closed minds on the subject and my advice will not be heeded. The same is true in respect to this plea. There are among us persons whose minds are so closed that they will not heed any plea for unity in the Christian fellowship. They are on both extremes of thinking. They are both "fundamentalists" because, whether liberalists or fundamentalists, so-called, their minds are forever shut to any plea for a better understanding and cooperative effort among Christians.

But fortunately they are in the small minority. The great majority of us are shamed over the schisms in the family of Christ. We are open to pleas and to suggestions as to a better way of understanding, mutual trust, and Christian fellowship. To this group I make my plea.

As a chaplain, who is far away from the home front, it becomes a matter of deep concern as I read the criticisms, attacks, and sometimes, even tirades, against other groups, movements, and programs of fellow Christians. We in the army have been worshipping together regardless of our denominational loyalties or personal beliefs. We are learning to cooperate, unite, and fellowship together as Christians. In our services we have sometimes over twenty denominations represented. From high liturgical churches to the most free smaller churches, they come to worship together. For years now we have manifested a better understanding of each other. We have not loved our own churches less nor have we lessened the sincere attachments for our personal beliefs. But we have emphasized our points of unity. This has been especially evident among Protestants in the services of worship and also in our relation and understanding of each other as Protestants, Jews and Roman Catholics.

But when we turn to our church papers, we read in the editorials and in the articles continuous attacks on those who do not happen to agree with the writers. They brand these Christians, with whom they disagree, as outcasts and anti-Christs. They expel them from the communion of God. The whole attitude is negative, one of criticism, superiority, arrogance, and pride. No attempt is made at understanding. Other Christians must believe as they do, use methods of evangelism as they do, use the hymns and tunes as they do, worship in the type of service they do, or else. Their aim seems to divide rather than unite the body of Christ.

A warning will not be out of place here. Let not the brethren who talk and write this way be a bit surprised if the returning Christian serviceman is not in the pew of that church. We have lived together, worshipped together, prayed together, suffered together, and some have died together. It made little difference to us whether our buddy was liturgically minded or worshipped at home in a little free church with hymns of racy tunes and rhythmic quality. What did draw us together? Christ. We both followed the Lord Jesus Christ. We did not emphasize our differences, but rather our unity in Him.

Will the church learn this lesson? If we wait to unite Christians around denominations, Biblical interpretations, doctrinal tests, or individual characteristics, in worship, songs, tunes, or methods of evangelism, we shall never be unified. We just simply aren't going to get other Christians to think as we do, act as we do, hold to our opinions, or follow our methods. That would be folly to expect. Then why do we have to go out of our way to criticize and debunk what other Christians do? Or believe? Why can't we live and let live? Why can't we emphasize our mutual beliefs?

Granted that we shall possess the privilege of having our own churches and joining a particular organization because it best approaches our own beliefs. But why can't we be kind, tolerant, brotherly, and loving towards each other, though we do disagree in these choices? Why can't we encourage each other as we attempt to further the kingdom of Christ? Why do we have to tear at each other's throats as if we were devils, anti-Christs, and nearly damn each other? What can we expect of a confused and disunited world if we, professing the spirit of Christ, reveal a condition as bad if not worse than the world we condemn? How can we expect intelligent persons to believe in unity, harmony, and peace, if we in the church professing to have the only way of peace, are revealing schisms, disunions, and even a bitter spirit towards fellow Christians?

I would like to see an ending of all these attacks on fellow Christians. Do we not all believe in Jesus Christ and seek to follow Him? Do we not all worship Him? Do we not seek to promulgate His way of life into the social life about us and in the world? Then why not rally around Him as our means of fellowship and unity? I think Jesus had something to say about criticizing others who "cast out devils" simply because they didn't think like we did, use our methods, or belong to our crowd. Have we forgotten this admonition of our Lord?

That man who seeks to follow Christ as Savior and Lord is my brother. True, he may belong to another church, worship in a different fashion, sing hymns with different tunes, use methods of church work unlike mine, interpret the Bible differently, possess intellectual attitudes contrary to mine. But there is no difference in us in our love for and service to Jesus Christ. Then why should I attack him? Why should I publicly criti- Why can't we unite together in Christ to cize him in press and pulpit? Or he me? seek the lost and expand the kingdom each in his own way? Even though we do see differently on many issues, why can we not both hold to them and even publicly disagree in a Christian spirit, both accepting each other as Christians seeking the same ultimate purpose and goal? Why can we not press our own denomination preference and other interpretations of religion in a spirit of forbearance and love towards the other?

But above all our differences, why can we not fellowship together? Around our differences? Never. But around Him, whom we both love and serve, even Jesus Christ our Lord. Oh, Church of the living C would you challenge returning Christia vicemen to a new day for Christ? away with this all too common talk divides, criticizes, damns, and destroy fellowship and unity of Christians. L have a new day of love, unity, fellowship understanding among *all* Christians unt facing, on a common front, the con enemy of our Lord. United we stand, di we fall, has never been more true tha day as applied to the Christian church.

Athol Methodists Rededic Church Edifice

At impressive services of rededication by Bishop Lewis O. Hartman, Athol M odists paid honor on Sunday, Dec. 9th, t beautiful and commodious structure in v they have worshipped for the past qu century, setting it apart for added yea reverent worship of God and service t community.

During the past two years, a special versary committee has been in charge o plans for complete renovation and rede tion of the church, and the project was pleted during the summer months. chairman of the committee was H. Ho Higgins, a member of the church's boa trustees and Athol business man. A tot almost $8,000 has been spent on the ch building and parsonage in painting an pairs during the six-year pastorate of the Clarence F. Avey.

The bishop, in addition to reading th vice of rededication and delivering the versary sermon on the theme, "Witne for Christ," confirmed thirty new mem and performed the rite of Christian ba for four adults and ten children.

On Tuesday evening, Dec. 11th, an versary dinner was held, with a pro that included a "welcome home" to retu service men, as well as a welcome fo new members of the church. Two fo pastors were present and spoke at the sion, the Rev. Fred M. Estes, and the Wellington C. Pixler. The pastor was sented and spoke of the challenge of the war years, and urged upon the memb renewed loyalty and devotion to the chu program of worship and service.

Services of Sunday, Dec. 16th, concl the anniversary events. The Rev. Mauri Bullock, superintendent of the Spring District, was the preacher of the day, a presentation of Handel's "Messiah," u the direction of the minister of music, T. Bone, Jr., brought to a fitting climax period of rejoicing and rededication.

Protestant Churches Hel Build Synagogue

Athol, Mass. (RNS)—The Worc North Ministers' Association has re mended that the 27 Protestant churches resented by the organization contr towards the building fund for a new synagogue. The Rev. Charles H. Emm president of the association, said each ch will decide on its own method of ra funds for the contribution.

tion of Industrial Wages and Farm Prices

Henry A. Wallace

Secretary of Commerce

strial wages and farm prices are two ful elements in the strong bond of in- endence between farmers and indus- vorkers. Farmers normally depend to tent of 85% on the purchasing power e domestic markets, made up very of wage and salaried workers. On the hand, farmers represent the largest economic group in the national market e goods and services produced by the rial population. About one-fifth of our umber of consumers live on farms.

efforts of labor to sustain its take- pay, would, if successful, give farmers gh level of consumer purchasing power eed to sustain their incomes. And the of farmers to prevent a post-war col- in farm prices such as has occurred af- er wars would, if successful, help main- e national market for industrial goods. re is now general agreement on this of the dependence of farm prices and e on city wages, and vice versa. No an argue honestly that if farm prices cut in two, as they were after World I, the rest of us could buy more farm cts. This is theory, because, in practice, ng farm prices to drop drastically l cause millions of workers to lose jobs, earnings, and their capacity to buy farm cts. And no one can honestly argue that ges are cut down, costs and prices of rial products would be reduced and it possible for farmers and other con- s to buy more. This, too, is theory, for ctice a sharp cut in industrial workers' and take-home pay means the loss of e to farmers and millions of others, reduction in their capacity to buy in- al goods.

e clearest illustration that farm and fac- people sink or swim together is what ned during the ten years before World II, and also during the war years. Be- 1929 and 1932 factory payrolls dropped 11 billions to less than 5. During the ery period, when factory payrolls got to 10 billion dollars, farm income rose y in proportion, to 9 billion dollars.

e experience during the past few years borates this basic common interest in ned purchasing power for all groups. ng the pre-war 5 year period, 1935-39, wages and salaries for all industries nted to about 40 billion dollars; by they reached 113 billions, or 2.8 times eat as in 1935-1939. This rise in earn- made it possible for farm cash income e from an average of 8 billion dollars e the war to 20.6 billions in 1944; or 2.6 times as great. To put it another the rise in farm and other prices which l living costs made it necessary for wages crease. The fact is that we cannot have jor change in the one segment of our omy without a major effect in the other. ring the reconversion period and be- , the major farm problem will be how to maintain the volume of agricultural production which was expanded for war purposes, for the military needs at home and abroad. The country as a whole will consume more farm products if its purchasing power remains at a high level and we have full employment. This was amply illustrated by the war when our per capita consumption of food reached record proportions. If the purchasing power of the industrial population can be maintained, and if we can thus reduce the number of families in the low income brackets, the domestic market for farm products will be greater than ever before and the problem of cut-backs in farm production would be greatly minimized.

Thirty to forty per cent of the industrial workers' earnings goes to the grocery stores and, on the average, about half of the retail price gets back to the farmer. The more earnings the city workers can turn over to their wives for living purposes, for dairy products, for meats, for fruits and vegetables, for clothing materials, the more money will farmers get from the processors and dealers in farm products. Farmers and factory workers live in one economic world.

The Church I Serve

Virgil E. Maybray

Among my minister acquaintances I have a friend who persists in correcting me if I refer to the church of which I am pastor in any way other than "The Church I Serve." On numerous occasions I have been brought to task by my friend for referring simply to "my church." Always it must be referred to as "the church I serve."

Without careful consideration the expression seems entirely justified and perfectly correct. Basically I think it is correct. Actually, however, I fear the practice of it has led to spiritual decadence, and religious inertia in many churches.

It is true that we are to serve the church, but all too frequently a pastor becomes so overwhelmingly engrossed in the incidental duties of a pastorate that he loses sight of the main objective. "The business of the church in any community is for the worship of the Lord and the spreading of Christian truth." To many of our people, it has come to be an activity center. Recently one of the ladies in my church said she thought we ought to have more going on in the church. I pointed out to her that already we had more activities in the church than people had time to attend. It is my opinion that multitudes of churches over the country ought to close their doors as religious organizations and reopen merely as social centers. Many churches with but one religious service each week have the rest of the week crowded with numerous events which have little or no religious significance. Many a pastor's study has become a clearing house for the scheduling of parties, teas, bake sales, sewing circles, bowling leagues, and a multitude of other functions that have no real contribution to make toward the advance of the kingdom of God. Many a pastor has become simply a social secretary, a master of ceremonies, a committee chairman, where- as he ought to be the evangel of God, the bearer of good news, the herald of Salvation.

The church should afford us the greatest opportunity for service for our Master, but all too frequently it is a real hindrance to our effectiveness. We are the bond servants of Jesus Christ. Our duty is first to Him. The church is only our field of endeavor and activity.

Race Relations

(Continued from page 69)

ing the nation to repentance for its denials of justice to many of its own citizens and for leading the way toward a new order of human brotherhood. But the church cannot fulfil this obligation unless it first recogniges and repents of its own failure to fulfil the law of Christ in its own life. How can we lead till we become followers of Him?

"This is a day of decision for every Christian.

"Let us examine in God's presence our words, our deeds, our thoughts. Are we ready to sacrifice every prejudice, pride and interest, which stands in the way of a universal human sympathy and the complete sharing of life with all our fellows? Nothing less than this is demanded by the desperate times in which we live. Nothing less than this is our duty under God."

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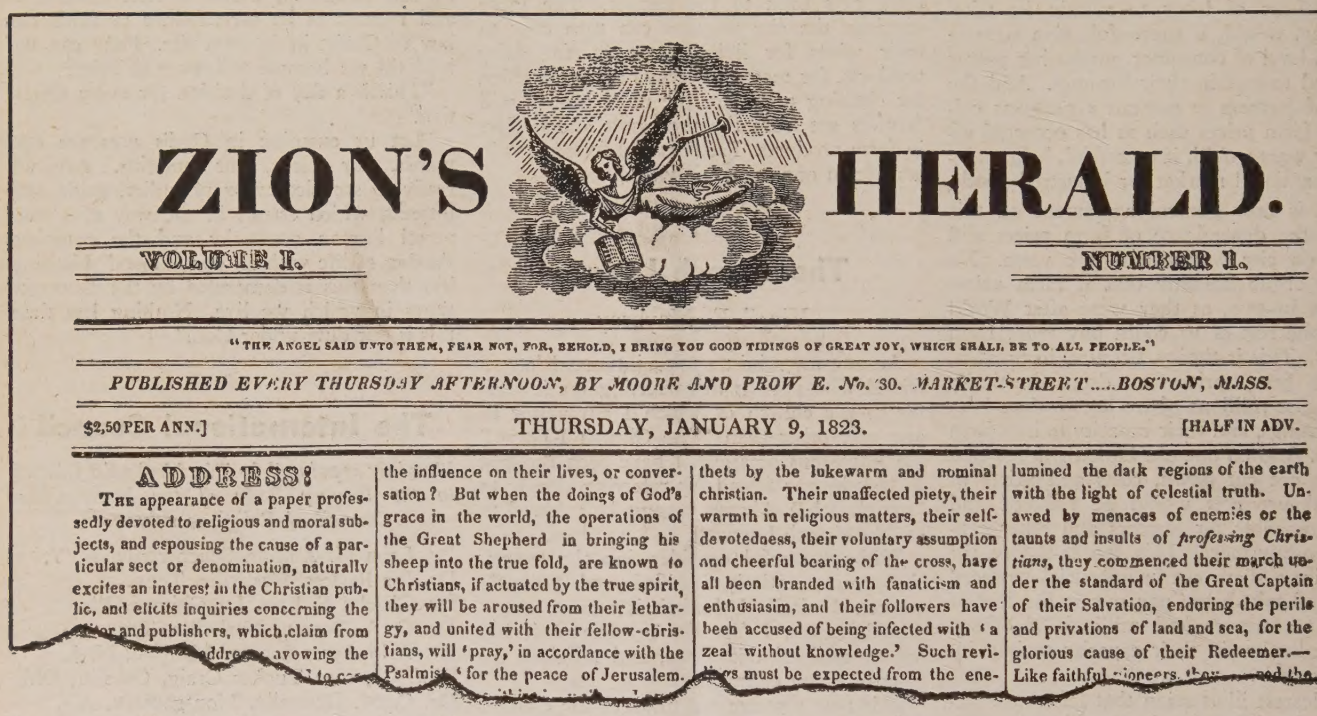

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the influence on their lives, or conversation? But when the doings of God's grace in the world, the operations of the Great Shepherd in bringing his sheep into the true fold, are known to Christians, if actuated by the true spirit, they will be aroused from their lethargy, and united with their fellow-christians, will 'pray,' in accordance with the Psalmist, 'for the peace of Jerusalem.

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